

SOME
Remarkable Passages
OF THE
LIFE and DEATH
OF
Mr. Alexander Peden,
Late Minister of the Gospel at New-
Glenluce in Galloway:

Singular for Piety, Zeal and Faithfulness; but especially, who exceeded all to be heard of in our late Ages, in that Gift of Foreseeing of Events, and Foretelling what was to befall the Church and Nation of *Scotland* and *Ireland*, particular Families and Persons; and of his own Life and Death: A few Instances, amongst many through his Life, take these that follow.

A third Edition with Amendments, and Additions, with 30 New additional Passages, and Answers to some few of the many Reflections upon the Preface, Passages and Notes.

Judg. ii. 10. And also all that Generation were gathered unto their Fathers; and there arose another Generation after them, which knew not the Lord, nor yet the Works which he had done for Israel.

Psal. lxxviii. 3, 4. Which we have heard and known, and our Fathers have told us, we will not hide them from their Children, shewing to the Generation to come, the Praises of the Lord, and his Strength, and his wonderful Works that he hath done. These with the 5, 6, 7, and 8 Verses.

E D I N B U R G H,

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B  L



To the READER.

THE LORD, who preserves both Man and Beast, whose Goodness and Grace is very precious, hath in his Sovereignty been pleased, not only to continue me upon the Stage, far beyond my deservings and Expectations, when so many others have been swept off, that were more fruitful and useful in a short Time of their Life, than ever I have been all my Days ; and hath brought me to, and back many Times from the Gates of Death, by natural, accidental and violent : But also to dispose and order my Lot so, that I have had the occasion to see, hear, and be Witness to many remarkable Things, and to have a more perfect Understanding of these Times, without Vanity, than any I know now alive ; having had the Happiness to be so much in Converse with many Martyrs, sufferers, and other worthy Christians in and from all Corners of the Land, both in Prison, and when wandering in desert Places, in that Time of Persecution, and at other Times since. Notwithstanding of all this that I have seen, heard, and been Witness to, upwards of Forty Years past ; yet there being so many remarkable Passages, that I have frequently heard, but was not distinct nor sure beneath Foot, which made me uneasy until I made all Search for further Informations and Confirmations ; which obliged me to travel upwards of a thousand Miles, in the Years 1722 and 1723, in Scotland and Ireland : Wherein I am obliged to ac-

knowledge the Lord's good Hand of Providence in the preserving me, both by Sea and Land, and leading me in desert, pathless Ways, which I knew not, and making my Journey prosperous, getting Informations and Confirmations, far beyond my Expectation; especially in *Ireland*, which so refresh'd and revived my old drooping Spirit, that made my Body some way light like my Purse. Nevertheless I wanted not several Discouragements; as, *First* When I travelled many Miles, enquiring for my old Acquaintances of the Gleanings of that unheard-of Persecution, it was for the most part unanswered, They are dead, and off the Stage. *2dly* Others of them, whom I found alive, confused and quite rusted, and averse from discoursing upon these Things which I wanted, wherein I have heard them take Delight: Nevertheless they were obliged to say, that then it was better with them than now; especially these who have got the World in their Arms, and too much of it in their Hearts and lost Sight of both their Eyes, and fallen in contentedly with this backsliding and upsitten Church *3dly*, Others promised fair to bethink themselves and collect their Memories, and lay themselves out for Informations and Confirmations, and to write distinct Accounts; but performed nothing *4thly*, Others, upon the Right-hand, of the bigg Dissenters, looking upon me with an evil Eye, and constructing all to the worst about me, gave me indiscreet, upbraiding Language, calling me a vile *Apostate*. But these were no new Things to me being Weather-beaten, having been in the Midst of these Eires of Division, between the Left-hand Dissentions and Right-hand Extreams, upwards of Forty Years. As these have been a Part of my Dis-

couragements in the Gathering, so I want not far more and greater in the Publishing, in this critical, censorious Age; that it is hard to know what or how to speak, far more to write, especially to me, who have never learned the Grammar. But many will take Exceptions, and make Reflections, being so divided in Parties; as,

First., There being so many in this perishing Age, so far given up of God, as to make Sport of Heaven, and Hell, and all sacred Things, als being violently driven of the Devil, upon the highest Topicks of the dangerous, perishing Rocks of Atheism, as ever the *Gaddarene Swine* were.

2dly, To the most part of the old Generation, all these signal Manifestations and remarkable Steps of the Lord's Providence, in that Time, are now out of Date, and lookt upon as idle Tales; and few of the Young incline or desire now to be informed.

3dly, The most Part of the great Wits of the Age, will think, as Mr. Wodrow writes, that there was too much Prophesying in these Days. Malignant non-sensical Reflections of that Nature are now needless; for such Foresights of Events, are now quite ceas'd. We may all now cry out, *Watchman, what of the Night?* *Watchman, what of the Night?* with all the sleeping Churches of Christ through the World, not one of them to waken another. And how long this melancholy Day may last, there is not a Prophet, nor any one that can tell us the Time how long, nor when the Deliverance will be, from under the Power of these Plagues spiritual and temporal, under which the Nation and Church of *Scotland* are brought very low. Tho' I know nothing now that ever any of these Worthies, either Minister or People, did fore-

Seeand foretell of what Events might fall out, (tho' never one of them did take upon them to Prophe-
 sie, and Mr. Durham, and other great Men, do
 not condemn this ; and there are many such In-
 stances in the *Fulfilling of the Scripture* and other
 humane Writings) but what is altogether and fully
 accomplished, except that of Outlandish People,
 especially from *France*, should come to this Land,
 and the old Serpent's Brood, the *Popish, Prelatical*
 and Malignant Faction, Enemies of God and God-
 liness, should take Part with them, and raise a
 Massacre, and lay much of this Land desolate, espe-
 cially the *West of Scotland* ; and tho' the Lord
 should show a Miracle of Mercy to sinful *Scotland*,
 and make our Time a Time of Love, yet these
 Seers were not mistaken ; all that they did foresee,
 fear, and spake of, hath been designed ever since the
 most part of them were taken off the Stage : And
 six Times endeavoured and attempted, as in the
 1708, when the *Pretender* was upon our Firth from
France. 2dly, At the Rebellion 1715. 3dly, At *Glen-*
*shiel*s 1719, when the *Spaniards* were taken there.
 But there were other three Times that escaped me
 then; Before the Revolution, in the Years 1684 and
 1685, when we were all in a Mistake about En-
 emies Designs in exercising such unheard-of Tyran-
 ny : But, since that Time, a Gentleman, that writes
 of Court-affairs in *Britain* for Twenty of these
 Years, asserts, That the very Design of that killing
 Time, was to provoke the Lord's People in the West
 of *Scotland*, to rise in Arms in their own Defence,
 as at *Pentland*, *Bothwel*, and *Airdsmoss*, that they
 might get the sham Occasion to raire Fire and
 Sword in the West of *Scotland*, to make it a Hun-
 ting-field, as the Duke of *York* openly threatned,

say;

saying, There was no other Way of rooting out
 Phanatism out of it. 2d, In September 1686, when
 they made that narrow Search in the West for
 Arms, that the People might have nothing to de-
 fend their Families from a devouring Sword, and
 their Houses from the Flames: I can assert the
 Truth of this, having escaped their Hands so very
 narrowly and remarkably in that Search. 3dly, The
 very Design of that Popish Toleration 1687, was,
 to lull all asleep, that they might get their bloody
 Designs effectuate in a Massacre; which were all
 stopt and crusht of their Desires and Designs, by
 very remarkable Steps of the Lord's Providence.
 And further, it is still to be remembred and consi-
 dered, that these Worthies, particularly, Mr. Cargil,
 and Mr. Peden, who spake most of this, did set no
 Time to it. And as Mr. Cargil used to express him-
 self in speaking of it in publick, That a delayed
 Thing was neither forgotten nor forgiven; and the
 longer it was delayed, the sorer when it came: It
 was Fifty Years after Manasseh went to his Grave,
 who caused all Israel sin, and filled Jerusalem with in-
 nocent Blood, which the Lord would not pardon, ere that
 Stroke of the Babylonish Captivity came; and upwards
 of Forty after Christ's Ascension, ere that tremen-
 dous non-such Stroke came upon Jerusalem, wherein
 Eleven hundred thousand perished of the Sword,
 famine and Pestilence; the Foresight of which
 made our blessed Saviour to weep, when he looked
 West on the City. What has not yet been, may be; we
 are more bent to Backsliding this Day, than that
 Day, when that evil Resolution-Spirit entred in
 amongst the Bulk of our Ministers, and other
 leading Persons in State and Army, at the Fiftieth
 Year, Seventy eight Years ago, which may be justly
 reckoned our Gibeon Days, from which we have
 sin-

sinned : We are a Generation of sinful Men, risen up to augment the fierce Anger of the Lord against sinful Scotland, serving our selves Heirs to the Sins of our publick Resolutioners, Indulged, Addressers, Accepters and Improvers of York's Popish Toleration, Fathers. O for the sharp Sight and clear Eye, distinct and impartial Pen of our leading Staters, Maintainers, and Sealers of our sworn to and sealed Testimony, to draw up, and set in clear View, a full Catalogue of Scotland's Sins, from that Day to this Day ; especially to discover the Sins, Snares and Defections of the present black infatuate Bargain of Union, Toleration and Patronages ; but especially to rip up, and lay in Broad-band, the foul Moniplyes of that Bundle of these intricate implicate, multifarious, and unnecessary Oaths imposed upon this Nation and Ministers of this Church, by the Authority of the Lords Spiritual and Temporal, with their foul, cunning, rotten Distinctions, as *As's* and *Which's*, thereby swearing away a Presbyterian King from the Throne of Britain, and Submission to *Eraſtinianism*, and to the Height of the usurped Power of abjured Prelatical Hierarchy ; being imposed, by their Authority upon the Ministers of this Church ; and that as they are Ministers, without their Consent, under the same Penalty, with civil Officers in State and Army, who have their Commissions and Benefices from them : Whereas Ministers of the Gospel hold neither of them ; yet, without Submission to these unhappy Encroachments, to be deprived of both Office and Benefice ; contrair to an express Act and Declaration of the General Assembly, in the Year 1648, against all new Oaths and Bonds in the common Cause, imposed without the Consent of the

the Church, which they looked upon as a Snare to
the People of God, to involve them in Guiltiness,
and to draw them from their former Principles
and Vows in the *Solemn League and Covenant*. They
are more than half-blind, that do not see, that as
the Causes of God's Wrath, attended with all ag-
gravating Circumstances, to make them very hainous,
are many and great ; so the Evidences and Effects
of his Displeasure and hot Anger, are visibly
appearing against all, both spiritually and temporal-
ly ; as, *First*, The Spirit of Conviction and Con-
version restrained, the Power and Blessings of the
Gospel with-holden, the wonted Fruits and Effects
of the Gospel do not now appear ; the most Part
darkned, deadned and hardned, under Ordinances
and Providences of Mercy and Judgment ; that as
the old reverend Mr. James Kirkton frequently ex-
tressed himself in Publick, That the Grace of Preach-
ing was much gone, and the Gift remained, and
we contented our selves with the Gift without the
Grace ; This, said he, was one of the main Causes
why the Gospel was so ineffectual in Scotland. I
have often thought these Years past, that it were a
Mercy to many, that their Gifts were as far decay-
ed, dead and withered, as the Exercises of their
Graces are ; they themselves and others would know
better how it is with many of them.

2dly, A reformatory, covenanting Spirit so far gone
out of Request, that our Covenants that Enemies
burnt, and all Ranks have broken, were laid in the
Grave by our first General Assembly, and our pre-
cious *Confession of Faith* made the Grave-stone, in-
joining all Ministers and Elders to subscribe the
same, and the late Church *Formula* laid also upon
it, to make all sure ; and not only the greater Part

passing by it in Forgetfulness and deep Silence, but many, both Ministers and Professors, denying the binding Obligation of it. It was far otherways in our blest, convincing, converting, reforming, covenanting Days, in these Lands, when both State and Church concluded and enacted, that from the King upon the Throne, to the least Office in the Kingdom, at their Admission, should be obliged to subscribe the same ; yea, and none entred to the College, nor none admitted to the Sacrament without it. And the General Assembly, and Commissioners at *London*, in the Year 1644, *Henderson*, *Gillespie* and *Rutherford*, and their Brethren the *English* Divines, called the Solemn League and Covenant, the Foundation and chief Part of the Work, and Obligation of it perpetual, that no Power on Earth could loose ; It must be a strange Building that we have now, that wants both Foundation and chief Part ; but they are now upon another Footing.

3dly, Tho' the Lord has been pleased in his Sovereignty to restrain these *Lion-Judgments*, of Sword, Famine and Pestilence (the Fore-sight and Fore-thoughts whereof, made our Worthies to tremble) to roar and yell upon us, to awake us out of the deep Sleep that the Foolish are fallen into, and Slumbering of the Wise ; yet all may see the *Moth-Judgments*, both spiritual and temporal, consuming us secretly and insensibly, the Nation wasting, and the Church sinking, blasting us in all our Projects and Endeavours, both by Sea and Land ; the most Part either at a Stand, or going back ; the Scots Blood gone out of our Veins, Honesty out of our Hearts, and Zeal off our Spirits ; and the *English* Abominations drunk in as sweet Wine with Pleasure, a swift Decay

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Decay of Good, and speedy Increase of Ill, pining
way in our Iniquities, and spending our wretched
years in Trouble, great Vexation on all Spirits, and
Wrath upon this People. The Reverend Mr. James
Webster, in his last publick Lecture, upon the first
verses of the Eighth Chapter of *Hosea*, said, *He
new not if ever he came to that Place again, and durst
not but give them Warning, that there were Storms and
trokes coming upon this Land, that would make the Ears
other Nations to tingle ; and that there were many
new Projects amongst us, to insure our Houses, and raise
our selves ; but if ever any Project that we took in Hand
proved successful, until the Breaches of our Covenants
were confess'd, mourned over, and they renewed again,
was far mistaken.*

4thly, Prodigious Outbreakings through the Land,
unusual and unheard-of Ways of Sinning fallen
upon, which are not only great Caules of Wrath,
but great Signs that Judgments are at the very
door : What Cutting of Throats, Hangings and
townings, and such deep Forgetfulness of God,
and of the Sabbath, that Three in one Parish, 1716,
and Nine together in the Neighbour Parish, in the
year 1717, all of them Professors, went to the
corn-fields, in these Sabbath-mornings, and did
bear so many Sheaves of Corn ; of whom and where
other Things might have been expected ; which our
others knew not of, especially in and about sinful
Edinburgh, the Sink of Abominations, that has de-
Parted the whole Land, where Satan sometime a Day
had his Seat, and a Throne of Iniquity was esta-
blished by Law, and whose Streets did run with
precious Blood of the Lord's People.

5thly, A young uprising Generation, few of them
in their right Mind, or have their Faces Heaven-
ward,

ward, the most Part carried down the Stream upon the Current of Profanity, Vanity, or a ruining Security and Indifferency about all these great Things tho' they have the Aspect, and may have the Prospect of Scant and Want, and Leanness both of Soul and Body, if these melancholly Days be lengthned out.

6thly, Whatever has been the many and long unhappy Debates, about the Doctrine, of Controversy and the Cross; Yet the Church of *Scotland* has been admired by other Churches, for Unity and Purity in the Doctrine of the Gospel, until unhappy Professor *Simson*'s Days, that he started up, to revive old condemned Errors: Which Plea got the wrong Name, when it was called Mr. *Webster*'s and Mr. *Simson*'s Plea; whereas it was Truth and Error indeed. And of all the Weather-cock Turnings, that have been amongst them, these Hundred and twenty-eight Years, this gave the greatest Discovery of them, that there were so few to take Truth's Part, in a positive Manner; and so many fighting with long Staves, to save the Professor's erroneous Head, being so possessed with Affection and Prejudice, and so little Zeal for the Truths of the great God. I was a Witness to this, to my great Grief, in the Committee appointed for that End, which made the Reverend Mr. *Andrew Cameron* say, ' Moderator, you may fight with long Staves, as you will, but it will not be within the Compass of your Power to save the Professor's Head.' And tho' it was commonly said, that all this Moor-burn flowed from Mr. *Webster*'s ill Humour and hot contentious Temper yet, a little before his Death, he said to my self That he was in that Debate, as he was never in any---, for all that Time he never found his Blood warm

warm ; and whatever Discouragements and Griefs
 he got in these Judicatories, as soon as he got alone,
 he was perfectly free, easy and comforted. At the
 same Time he said also, That we might linger on
 for some Time ; but if the Doctrine of the Gospel
 was suffered to be corrupted, it would hasten Ven-
 geance on this poor Land. What a Blot and Stain
 was it to this Church, and how stumbling and of-
 fensive to many serious and zealous Ministers and
 People, that Professor *Simson* was suffer'd to conti-
 nue in the Office, to poison the Fountains of Learn-
 ing, that might infect the whole Land ; and that
 there was not a Note of Infamy put upon him, by
 Deprivation and Excommunication, and set him up
 as a Beacon to terify and make others afraid to
 split upon such dangerous Rocks ?

7thly, There are also, in these later Years, Debates
 risen upon the Difference between the Doctrine of
 Grace, or of the Gospel, and the legal formal Doctrine
 of Works ; which also gets the wrong Name, when
 it is industriously and maliciously spread, both by
 Word and Writ, by many Ministers and Professors,
 that it is a Contending for an erroneous Book,
 thereby darkning and blotting that Plea, keeping
 People in Ignorance, who live by an implicite Faith,
 that they cannot read, nor have a right Uptaking
 of this Controversy : Whereas it was publickly said
 by the Protestors, before the supreme Judicatory,
 That tho' they owned theScope of that Book sound,
 and the Design of it good ; yet there were several
 unguarded Expressions in it, that they would not de-
 fend ; and branding also the Author, as a fly *An-*
tinomian, and all the Protestors, with the odious
 Name of *Antinomians*. And I doubt not, if the
 high-flown Wits of this Age would consult and
 rack

rack their unsanctified Gifts, and criticise as much upon the Writings of *Rutherford*, *Durham* and *Owen*, or any other of our most sound humane Writings, but they would find out Defects, and make them also Offenders for Words. And above all the unhappy Pleas, that have fallen out in my Time, this has had the maniest good Effects, that has put so many Professors to make earnest, like the *Bereans*, searching into the Difference, Truth and Falshood of these Things; and so many Ministers to dig deep into the profound Mysteries of the Gospel, and to unfold them to the People. And tho' I have had the Happiness to be a Hearer of the Gospel from my Infancy, in Fields and Houses; yet of late I have heard some Liths and Nicks of the Gospel made plain, and the Way of Salvation more perfectly taught than ever; I have also heard some of the New Mode of legal, formal Sermons, of good Works, to my Grief; particularly upon that Text, *Let the Wicked forsake his Way, &c.* standing straight up without Motion in the Pulpit, having all in Readiness, and delivering all in a neat fine Stile, without once making Mention of the sweet Name of Jesus, who saves his People from their Sins, or the Riches and Power of the free Grace of Christ, in the inlighning, convincing and converting a Sinner from Sin. Great *Durham* calls this refined Hypocrify, the going Round of all Duties, and Doing for Life, by so doing to move God to have Pity and Compassion on them; and Doctor *Owen* calls all this Loss and Dung, and not the Rock of the glorious Person of Christ, God-Man, or the Rock of his blessed Doctrine that Believers should build upon, which will stand against all Blowing of Winds, and Coming of Floods: And whoever teaches this Doctrine,

Doctrine, puts a toom Spoon in their Mouth, which will not only starve them, but poison them ; and whoever drinks in, and refts upon this Doing and Believing, and Doing for Life, will have a cold Coal to blow at in the End : And I am perswaled, that whoever gets right Views, Conceptions and Apprehensions of the incomprehensible Love of God, manifested in the Sending of Jesus Christ into the World, it will have more Weight and Influence upon an inlightned, believing Soul, to the sincere, serious, frequent Performance of all commanded Duties, than the Threatning of Ten Thousand Hells, or not doing : This is the Bed that the most Part are sleeping soundly and securely on, and have no Need of Rocking ; that they will do all they can or now, and Christ will do the rest of it, making Christ Copartner with them in the Work of their salvation. This is nothing but the old, broken, bottomless Covenant of Works, that the Wisdom of Heaven never thought fit to mend ; but in Goodness, Love and Wisdom, found out a new and living Way in the New Covenant of Grace. But let them boast of their Doings, and Believings, and Workings for Life as they will, without they fall upon another Way of Doings and Workings, than ver I could find these Forty four Years, their best Doings will be most humbling to them. Next to my original Guilt, the Sin of my holy Things and Days lies heaviest upon me. I have found my sins humbling to me, and Duties puffing up : Sometimes when Water goes out, Wind goes in ; and if I be not saved by the Merits, Vertue and Incense of Christ's Satisfaction, Christ's Obedience and Intercession, I am lost for ever, and will die in my sins, and perish in mine Iniquities, and must bid fare-

farewel to Heaven and Happiness, and embrace Hell and Wo for ever. What Mrs. Katharine Hamilton said to the Popish Priests, was good Sense, when examined upon the Peril of her Life, about the Time of her famous Brother's Burning at St. Andrews, our first noted Martyr, Mr. Patrick Hamilton, when pressing her with the Merits of good Works ; *Work here work there, what Working's all this?* said she ; *No Works will save me but Christ's Merits.* And the Man of God, Mr. Donald Cargil, when speaking in Publick of Legal Ministers, who had no Experience of Regeneration, called them *Maiden Midwives, who stifled the Children in the Birth* ; and others of them that were backslidden, silent and unfaithful to Souls called them, *Thunder-slain or blasted* ; and, within Eight Hours of his Martyrdom, said, *My Soul trembles to think how little of Regeneration there is among the Ministers and Professors of Scotland : O the Ministers of Scotland, how have they betrayed Christ's Interest, and beguiled Souls ! They have not entred in themselves, and them that were entring they hindred.*

8thly, All who do not shut their Eyes must see that the Lord has divided us in his Anger, and poured out a Spirit of Confusion and Division which may be great *Thoughts of Heart* to all, who allow themselves to think upon the Causes, and what shall be the End of these Things, that never a People were so divided, since these non-such Judgments were poured out upon that infatuate People devoted to Destruction at Jerusalem. The Jews Privileges, Sins and Judgments may be *Thoughts of Heart* to all thinking Scotsmen : All may know that *Presbyterians* in Scotland are now divided in Ten Parties, and Love so far decayed, that there is an Inclination to Division, and the most

ost Part blinded with Affection and Prejudice, and
 hristie cursed Spirit, of Self-conceit, Self-seeking
 d Self-confidence, poured out upon all: All right
 their own Eyes, and none right; all wrong, and
 ne wrong, is our Case; every Party confident
 at they have the Testimony, some have one Part
 it, and some have another, but not one Party in
 Scotland has the whole of the sworn to, and
 led Testimony against Popery, Prelacy, Erastian-
 ism, Sectarianism, Schism, Error, Tyranny and
 fection, and whatsoever is contrary to sound
 doctrine and the Power of Godliness. That pre-
 vious Testimony was never in such Danger of being
 potted and blithered, that the poor, more than
 self-blind uprising Generation will not read it, nor
 know what their Fathers contended for, what by
 left-hand Defections, and Right-hand Extreams,
 the two chief Parts of it, being now heartily and
 willingly renounced and deserted, by solemn Oaths,
 against Prelacy and Erastianism, that have been ear-
 lily contended against in Scotland, these Hundred
 and fifty four Years; with Prayers (taking the
 Lord's Name in vain, at best) to be helped in all
 these foul Steps of Defection: But, whatever God
 help them, none, who are any Way versed in the
 contendings through the Periods of this Church,
 will allow themselves to think, that Jacob's GOD,
 the GOD of Bethel, will help them to the Undoing
 the same, who raised up, spirited and endowed
 with Gifts and Graces, and answered our Fathers
 the Day of their Distress, and was with them by
 eWay, strengthening, supporting and comforting
 em, in their Stating, Maintaining and Sealing of
 e Truth, and who counted nothing too dear for
 e fame. And whatever faint Opposition the Ju-
 C dica-

dicatories of this Church have made, these Years
 bygone, against all these grievous Impositions upon us,
 they have still blown and holden Meal in their
 Mouth, at, and ever since the Revolution, in their
 consulting and racking the Rules of carnal State-Po-
 licy, thereby licking up their Father's Vomit, in their
 publick Acknowledgments; and none of their Ad-
 dresses have had the Tinkle or Sound of the Devil's
 clarations and faithful Warnings of the Gener-
 Assemblies of this Church, in our good, refor-
 ming, covenanting Days. Take one Instance
 many that might be given; In the Year 1642, the
 General Assembly's Answer to the Declaration
 the Parliament of England, hath these express Word
 Yea, what Hope can the Kingdom and Kirk of Sco-
 land have of a firm and durable Peace, until Prelacy
 which hath been the main Cause of their Miseries and
 Troubles, first and last, be plucked up, Root and Branch,
 as a Plant which God hath not planted, and from whence,
 no better Fruits can be expected, than such sowe Grapes
 as, this Day, do set on Edge the Kingdom of Eng-
 land. The Prelatical Hierarchy being put out of their
 Way, the Work will be easy. And the few Ministers
 that have got restraining Grace, and been kept from
 running the same Length, there is such a confusing
 fainting Fear among them, that there is no publick
 plain, joint, positive Testimony given against
 these wide, foul Steps of Defection; but, upon the
 Contrair, keeping Communion with them at Sac-
 craments, and otherwise, thereby helping them to
 stifle their Convictions, and harden them in their
 Defections; to the great Offence and Stumbling
 of many serious, zealous Souls, through the
 Land, that know not what Hand to turn them to
 whether to hear, or forbear; having now sitten
 their

their Time, and slighted their seasonable, golden opportunity of giving an active Testimony against these Nation-wasting, and Church-sinking Abominations of Union, Toleration, and Patronages, and that Bundle of unhappy Oaths, for themselves, and following the pathed Road of their renowned Authors, equally opposing white Devils, and black Devils, giving a good Example to others, who are come after them, and being as He-goats before the Flock ; but this seasonable Time and Testimony being let slip, and neglected, whoever would now, or afterwards, stand up to supply this lamentable Want, would be looked upon as (*Paul and Silas were*) Men going to turn the Nations upside down ; which are so far out of Sight, that they must have a clear Eye, and be long-sighted, and see them setting up their Heads, that appear to be of that Growth in Piety, Zeal and Faithfulness, as to supply this sad Defect ; the most Part of Young, have only got a Clatter of Learning in their Heads, and the frothy Air of the Time about of their Ears ; others of Gifts, Learning and Grace, ministered discouraged ; seeing all Methods taken to close Doors upon all, and Access to none who will bow to their *Formulas*, and obtain the Approbation of their *Professors of Divinity*, and Patrons Preist atations. I know that unhappy Argument, that done so much unspeakable Hurt in all the Skullduggeries of this Church, together with them, especially the many Right-hand Exemptions, have also done much Hurt to these few Non-noblignants, *viz.* That many of these swearing Ministers are good Men, and therefore cannot withdraw them from them : But whatever be their Goodness, this sitter no Part of it ; and the better they are, it aggravates

vates their Guilt in the departing so far out of Way, causing so many to stumble, and made themselves so contemptible and base in the Eyes of many of their most serious, zealous People ; their emp Kirks, these Years past, through many Places in Scotland, can witness this ; and if they get no Cast by common, it may be with them as it has been with great and good Men, who have had gloomy Evening, and their Sun setting under Cloud with them. What famous Mr. Rutherford said to Mr. David Dickson, who shined bright in his young Days, but in his old Age was one of the Ministers of Edinburgh, and took Part with Publick Resolutioners, *Davie, Davie, ye'll shin Heaven, but no more on Earth.* And there is Ground to fear, that, if that Handful of Nojurants be dealt with, as some good and great Men have been, which I pray the Lord may, in his prevent, for their slighting of so seasonable a Testimony, and for their unhallowed Unions with these swearing Ministers ; these Jurants shall only be continued as Thorns in their Sides, these of them, who shall continue any Time upon the Stage, shall be left to fall in some foul Nation's Snare and Defection. Some Instances of this may be given, passing by what was in that 42 Years Baeksiding from the 1596, until the 1638, The Protestors, being once fairly parted with the Resolutioners, did unite and mix with them again, which was the chief Reason or Cause, that there was no Testimony given against that Heaven-damning Act Recissory, nor the establishing of abjured Lacy ; Six Hundred of their Brethren Resolutioners going out at the first Puff of that Wind of Persecution, as Chaff at the back Barn-door, to the brae

embracing the same ; which made the worthy Mr. *M'Ward* and others say, That they would go mourning to their Graves for their Re-uniting again, and for not protesting against that unhallowed Union with them ; and not only their sinful and shameful Silence, at all these horrible Things, the most Part went and heard them, even after they had changed their Head and Holding ; and many of them advised the People to do the same : Whereby the Body of the Land was involved in deep Perjury.

2dly, At the 1669, when the first Indulgence was embraced, there were so many that not only gave no Testimony, but prest keeping up Communion with them, and were left to embrace the second, in the 1672, very like unto the first and second Classes of the Jurants in our Day.

3dly, Many yet gaping after a third, with the Cautionry-bond, which was quickly snatcht from them ; then all of them fell into a deep Silence, except Mr. *Cargill* and Mr. *Cameron*, which were soon cut off ; Mr. *Hog*, Mr. *Welwood*, *King* and *Kid*, were honestly off the Stage ; Mr. *Blackadder*, Mr. *Dickson*, being in the Enemy's Hands, Mr. *Peden* and Mr. *Hepburn* being gone off the Kingdom ; these were not silent at the Snares and Sins of that Day, as Mr. *Blackadder* used to say, when speaking of the Indulgence, *That sometimes the Tongue would not be holden.*

It hath been so remarkable through the Periods of this Church, which has obliged many to take Notice of it, that these who have been helped to steer the most steady Course in contending for Substance and Circumstances, of the attained to Testimony, have had most Light, Life, Strength, Joy and

and Comfort, both in their Life, and at their Death ; and these that have done otherwise, in drawing back and turning aside to the left or right Hand, in Omissions or Commissions, it hath been far otherwise with them, both in their Life and Death ; and that one wrong Step draws, leads, and makes Way for another ; and few that have lost their Feet, and quit their Ground, have found them, and taken up their Ground again, (a famous *Mackward* and Mr. *Shields*, are two rare Instances of doing of this) and oft-times with many, a back-slidden Spirit has turned to a persecuting Spirit ; many with Tongues, and some with Hands. Many Instances of this might be given through the Periods of this Church, especially in my own Time.

10. Then again, upon the right Hand, their unwarrantable, schismatical Separations, from all that will not, nor dare not go their Length, in Judgment and Practice, which was never heard of in *Scotland*, until unhappy *John Gib's* Days, Forty seven Years ago ; and these two unhappy Principles, viz. That every Difference in Judgment is a Ground of Separation ; and that there is no keeping up, nor carrying on of a Testimony, but by Separation, which has led some out of the Way ever since, which I have been a Witness to, unto my great Grief : And of late they have published some wild, *Enthusiastick*, deluded, demented, nonsensical Pamphlets, called the *Manifesto*, *Bond of Union*, and *Grand Jugglers*, and others ; which if all our Staters, Maintainers, and Sealers of our Testimony, were alive, they would not know what to make of them, nor what they would be at, and their Breath that they speak and write with, would be strange to them ; all these have a direct Tendency to

blot and bury that dear-bought Testimony, and make it contemptible in the Eyes of all.

11. Notwithstanding that our Backslidings, Upsettings, Turnings aside, to the Left and Right-hand, have been of a long Continuance, many and great, and attended with all aggravated Circumstances, to make them very hainous, that may make all fear, that our judgments, Spiritual and Temporal, shall be many, and great, and shall want no Circumstances to make them terrible ; that as old Mr. James Kirkton did, when praying publickly, *Lord, we know not whether thou wilt come against us as a Moth, or as a Lion; we deserve both, and may fear both.* And those Causes of God's Wrath are many and great, and the Evidences and Effects of his hot Displeasure are many and great, yet how few are fasting, burning, sighing, and crying, for their own, and for the National Abominations, past and present ? National Fasting and Mourning are so far gone out of Request, that they are quite neglected by this Chureh, the Power being given up into the hands of the Magistrate ; and what Fast we have now, are by the Authority of the King and his Council, made up of Lords Spiritual and Temporal ; and the most Part of People knows not whether they are the *English* Saints holy Days or not, nor what Saint it is ; a confused, implicite Way of Fasting indeed : Such juggling and dealing in such Matters, and what may be their Effects, Consequences and Dendencies, may be great Thoughts of Heart to all thinking Souls in *Scotland*. There is Ground to conclude, that if ever the Lord return to *Scotland*, and pour out a Spirit of Mourning upon us, we will burn, that we have not mourned, and fast over our Fastings, and mourn over our Mournings ; especially

specially since the Revolution, that the Fastes w
have had, have been so lame and defective in their
Causes.

12. As this great Duty of National Humiliation now neglected and spoiled, so the Soul-refreshing Sacrament of the Lord's Supper is quite marred to many serious Souls in many Places of the Land ever since the greater Part of Ministers defiled their Hands with these Land-defiling Oaths, which have made so many tender Christians to scruple and flunner to take the Food of their Souls out of their unclean Hands. Some, when they have begun to examine themselves and prepare for it, the National Sins that Ministers are guilty of, with their aggravating Circumstances, have multiplied so in their Eye, that their Confusions, Doubts and Fears have been increased, and they made to question, if it was their Duty to go there, or not? This has stopped some: Others have gone over the Belly of all these and eaten doubtingly, and come home more darkened, deadned, hardened, confusled and discouragued. Then again, Others, who have gone to the Not-iwearers, some who travelled far have been sadly disappointed, when they saw some of the Swearing-ministers there, which hath been great Grief of Heart to them; and when they have gone to the Table seeing *Non-jurants* standing by the Elements, as they were to serve that Table, and *Jurants* sitting at the Head of it, as if they were to communicate using that Hen-wyle to get the Tables full, many know what Delays, Stoppings and Pressings to get the Tables full; and when made up, *Jurants* have started up and served that Table; which has so filled the Souls of many worthy Persons with Confusion and Discouragements, that have quite marred the

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national Exercize of their Souls : Instances of Times, Places and Persons might here be given. By these, and many other Instances, they and all may see, what a poor Pass they have brought themselves into, and how contemptible, base and frightful they are many solid, serious, tender, yea zealous Souls. The worthy old Mr. James Kirkton said, in a publick Sermon at the West-kirk, *That our Judgments should begin with Divisions among our selves ; and any, who now admired some Ministers, would run the risk when they saw them enter the Pulpit.* Further, any, who have been fully perswaded in their minds against hearing, and receiving Church-privileges from them, have desired Testificates to go elsewhere, where they might get cleanly, wholesome Food to their Souls, and be refresh'd, strengthned and confirmed ; which many have found in some places these Years bygone, to their joyful Experience. And when they have sought Testificates to go elsewhere for Baptism to their Children, many Ministers have not only refused, but boasted and threatened them, tho' they had nothing to say against their conversation ; which hath obliged some to travel towards of Forty Miles, who thereafter have been vexed with Summonses before their Judicatories, to give an Account, who baptized their Children ? And Ministers, whom they suspected, have met with no small Trouble ; yea, even in these Parishes, where these Hireling, intruding Fleecers, seeking theirs, but not them, have been thrust in upon them, not only without their Consent, but over the Belly of all legal Opposition, by Force of armed Men ; Frightful Elders indeed ! And many have taken more strict Notice of honest, tender Dissenters, than of the most Wicked or Profane

within their Bounds and Parishes, I have often thought, these several Years bygone, that it was Mercy to this Land, that the Government, in their Wisdoms, overlookt Dissenters, and thought it worth their While to take Notice of them; for there had been as much of a persecuting Spirit in the State, as there has appeared in the Church; there had been sad News in this sinful Land, that would have sounded in the Ears of other Nations. This might be instructed from Times, Persons and Places; but for the Time take these two following Instances,

First, Their Tossing and Depositing of old, pious Mr. John Hepburn, Minister of the Gospel at *Orr in Galloway*, instigating the State to detain him so long in Prisons and Confinements from his People; especially old Mr. William Vetch in *Dumfries*, who in his dotted old Age, wrote so viperously and maliciously against him, which Mr. Hepburn did distinctly and satisfactorily answer, which both published to the World; and all this for the King Part with the Bulk of the Gleanings of the unheard-of Persecution, who kept their Ground a legal Testimony, against all Discouragements, against the backsliding Courses, from the Beginning until the *unhappy Union*, that the Church went out of their Sight, and lost Hope of their Return, and Halting: All which are to be found in the *Humble Pleadings for the good old Way*, which about all the divided Parties in *Scotland*, since the Revolution, had most of the old Covenanters Plea in Hand and for his pitying these honest Dissenters in their melancholly Circumstances, taking a Turn three or four Times yearly, in these Corners where most of them resided, preaching Christ, catechizing and

rizing their Children. It might have been
ought, if they had Sight or Sense of their offend-
Courses, and what Stumbling-blocks they have
in Peoples Way, by their foul Mismanage-
ments, and if they had been Ministers of Gospel-
its, they would rather have rejoiced that Christ
preached, and the Number of the visible Church
eased ; considering also, that few or none of
the Dissenters would have come to them for
Church-privileges, but were living without the Go-
, and their Children unbaptized, being as Sheep
without a Shepherd, straying in pathless Ways, run-
g upon Right-hand Extreams, as alas too many
are done.

Second Instance is, Their not only Suspending
Deposing, but running the Height of Excom-
munication of the Pious and Faithful Mr. James
Gilchrist, Minister of the Gospel in *Dunscore*
the Shire of *Kelso*, following the wic-
, hellish Example of their old plagued *Revolu-*
Fathers, who excommunicated worthy Colo-
Sirachan, for his taking Part with the *Protesters*
against their unhappy Courses of *Defection* in that
: Which Excommunication many of the Lord's
ious People, ever since, reckoned among the Cau-
of God's Wrath. The Presbytery of *Dumfries*
not only Suspend and Depose, but were authori-
by the General Assembly, for the Excommuni-
cation of the said Mr. Gilchrist, and by their Au-
thority intimate through all the Kirks, which very
refused, whereby it became the Deed of the
ole Church. The Sentence was pronounced by
Paton Minister in *Dumfries*, and all this for his
keeping Communion with this whorish Church,
after the taking of these unhappy Oaths ; tho' he

went to that Synod, to give his Grounds and Reasons, legally, wherefore he could not sit and keep Communion with them as formerly ; where he met with very rude and unheard-of Treatment, when he would not take his Seat, calling to their Officers to put him to the Door ; yet after he was gone sent after him to return, and let Bygones be Bygone. Notwithstanding of all that they had maliciously charged him with, of which he publickly vindicated himself, so that never one of them have contradicted ; and for his protesting against their backsliding Courses, and on a publick Fast-day giving that Bundle of Oaths the deserved Name of Perjuration ; and for his Pity and Sympathy with honest *Dissenters*, preaching Christ and the Way of Salvation to them, and baptizing their Children, at which they call *Schism* and *Irregularities*.

Yet, in his last Words, freely forgave them, and wished the Lord might forgive them, for all their unjust Sentences and other hard Speeches against him ; and died in much Peace, not regarding their unjust Sentences, being perswaded and confirmed that he was in the Lord's Way in all these Steps. The old Saying holds, that *All's well that ends well*. And if these backslidden, upsitten, lukewarm Ministers, Elders and Professors get not a *Cast by common* come their Sun will not set so clear, nor they lay down their Heads in such Peace, as the foresaid Two, and many other Worthies, whom they have vented their Bastard-zeal against, whatever were their passions ; Clouds ; it being the crowning Blessing of purchased and promised Blessings, to die with full Assurance of Faith in the Lord.

I have often thought in my melancholy Days these Years bygone, that if it might be supposed

hat the Souls of our Worthies were come from Heaven, and the Dust of their mullered Bodies from their Graves, and re-unite again ; I mean, our *Hamiltons*, *Wisharts*, in that Period ; our *Knoxes*, *Nelshes*, *Melvils*, *Davidsons*, *Bruces*, in that Period ; our *Rutherfords*, *Henderjons*, *Gillespies*, *Guthries*, *M'Wards*, *Browns*, *Livingstones*, in that Period ; our *M'Kells*, *Welwoods*, *Mitchels*, *Kings*, *Kids*, *Blackadlers*, *Camerons*, *Cargils*, *Pedens*, *Renwicks*, *Shields*, with all the rest of the Faithful Followers of the Lamb ; and if it might be supposed that they could be diverted from thinking and speaking of his Death, which he did accomplish at *Jerusalem*, and from what they have felt, seen and heard since they left us, they would stand astonished, and not own us for their Successors, that have come so far short of their Piety, Zeal and Faithfulness, and few or none walking in the pathed Way that they chalked out for us : And few or none contending earnestly for aain Substance and Circumstances, Hair and Hoof of them that dear-bought Testimony, that they handed down to us, by their Fightings, Wrestlings, Pray-
Stepers, Tears and Blood, for the which they counted nothing too dear, and now let so easily slip through Min our slippery, feeble, feelleis Fingers : What's easily come by, is oft easily parted with.

But, I must for a little, leave this melancholly Day, and return to that good, ill Time of Persecution, a Day of great Sinning and Suffering, which was a defiling Furnace to the most Part, which is not purged away to this Day ; but a purifying Day to these, who kept clean Hands and Garments ; a Day of the Power of the Gospel, to the Conviction and Conversion of many Souls, which made some to call in Question, if there had been a great-

greater, since the Apostles ceased out of the World, in so short a Time, and in so little Bounds of the Earth, as in the South and West of Scotland, for some Years after the Standard of the Golpel was publickly set up in the Fields, especially in the four Occasions of the Sacrament dispensed in the open Fields, viz. *Maybole, Iron-gray, East-Nisber-Haugh, and Haughhead*, in the Years 1677, 1678, 1679, before *Bothwel*; a Day of great Confirmations, Support and Comfort to the Souls of his People, and of very remarkable Steps of his Providence towards their Bodies, until they were some Way fitted and spirited for Trials, and their Hour come, wherein the Lord answered them in the Day of their Distress, and wherein they had their *Bethels, Pennels and Machanaims*, which made them to set up Stones, and write on them *Ebenezer*, that hitherto had the Lord helped, and gave to both Ministers and People the Foresight, and Forethoughts of Events, both as to the Church, themselves, and others; But these Dispensations required these Manifestations. It was also a Day of very astonishing Apparitions, both in the Firmament and upon the Earth, which I can instruct the Truth of: As, First, Before the Gospel was sent to the Fields and desert Places, in the Year 1668, or 1669, in these Places where the Gospel was most frequently preached afterwards; How surprising and astonishing was the Sight, both by Night and Day, of Brae-sides covered with the Appearance of Men and Women with Tents, and Voices heard in them? Particularly, the first Night that Mr. *John Dickson* preached in the Fields in the Night-time, east from *Glasgow* upon *Clide's-side*, his Parish being on the South-side, *Rathglen*, where he was settled Minister before the

the Unhappy Restoration, and after long Persecution, and Imprisonment in the Bass and other Places, was re-settled there again, and died there since the Revolution ; That first Night, several People together, before they came to the appointed Place, they saw upon their Way, a Brae-side covered with the Appearance of People, with a Tent and a Voice crying aloud, *This is the everlasting Gospel; if ye follow on to know, believe and embrace this Gospel, it shall never be taken from you;* when they came to join them, all disappeared : Other Companies of People in another Way going there, heard a charming sweet Sound of Singing the 93 Psalm, which obliged them to stand still, until it was ended ; other People who stayed at Home, in several Places, some heard the Singing of the 44 Psalm, others the 46 Psalm. When the People who were there came Home, they who stayed at Home said, Where have ye been so long ? For the Preaching was near-by, for we heard the Psalms sweetly sung, and can tell you a Note of the Sermon, which was the foresaid Note. Worthy Mr. John Blackadder, who was a blest Instrument, to the Experience of many after this, who used to call these Years the Blink, was at all Pains to examine the most solid Christians in that Bounds, upon their hearing and seeing these Things, who all asserted the Truth of the same ; and there are some yet alive, worthy of all Credit, who heard the said Mr. Blackadder, after this, discoursing with the foresaid Mr. Dickson in Borrow-stounness, in the House of Skipper William Horn, that old exercised, singular, self-denied, tender Christian, which is very rare to be found now. Mr. Dickson was modest, being Preacher himself that Night ; but Mr. Blackadder concluded that it was of
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the Lord, and that the Gospel would go to the Fields, and be blest with Power and Success there. A Daughter of the said Mr. Blackadder, worthy of all Credit, yet alive at Edinburgh, declares she heard her Father relate the same to her Mother, with Chearfulness.

2dly, Before the Gospel came to that known Place, *Craigmad*, where it became frequent afterwards, to the sweet Experience of some yet alive, it lies within the Shire of *Stirling*, and betwixt the Parish of *Falkirk* and *Moranside*: How many did see that Know, or Brae-side, as close covered with the Appearance of Men and Women? as they many Times saw it afterwards, particularly one Day, *Alexander Stirling*, who lived in the *Redden*, near that Place, a solid, serious, zealous Christian, who told this several Times, to some yet alive, worthy of all Credit, who told me of it, That he, with some others, one Day was in that desert Place, and saw that Brae-side, close covered with the Appearance of Men and Women, singing the 121 Psalm, with a milk-white Horse, and blood-red Saddle on his Back, standing beside the People; which made that serious, discerning, observing Christian conclude, that the Gospel would be sent to that Place, and that the White-Horse was the Gospel, and the Red-Saddle Persecution.

3dly, That known Place *Darmeade*, where the Gospel was more frequent afterward, than any Place I know, betwixt *Clidesdale* and *Lothian*, for which it was called the Kirk of *Darmeade*, five Parishes meet about it, the like was seen there, singing the 59 Psalm. And whoever will consider these foresaid Psalms, will see how suitable they were to these Dis-

isations, and were oft sung by the Lord's suffering People in that Time ; but this bruitish, carnal
e knows not what it is to syllable the Scriptures,
feed upon them.

4tly, In the Year 1678, in that Spot of Ground,
thout Glasgow, what Showers of Swords and
Banners fell there, with the Appearance of armed
Men marching in Order, where the Highland Host
ew up the same Year that they came to the West,
known to many yet alive.

5tly, That blazing Star that appeared for many
ights together, after Bothwel, 1679, which was com-
only called the *Comet Star* ; which was long and
ight like a Rainbow, clearly seen through all
repe, for ought I know : When Mr. Mackward,
no then was a dying, heard of it, he desired Mr.
elds, and other Friends, to carry him out, that
might see it ; when he saw it, he blest the Lord
at was now about to close his Eyes, and was not
ee the woful Days that were coming upon Britain
d Ireland, especially upon sinful Scotland.

6tly, In the Year 1683, which was such a long
d great Frost, that from November to the Middle
March, there was no Labouring of the Ground ;
t even before the Snow fell, when the Earth was
Iron, how many Graves were in the West of
oland, in desert Places, in *Ones, Twos, Threes,*
Four, Fives together, which was no imaginary
Placeing ; many yet alive, who measured them with
their Staves exactly the Deepness, Breadth, and
Length of other Graves, and the Lump of Earth
ing whole together at their Sides, which they set
eir Feet upon, and handled them with their
Disbands ; which many concluded afterwards, did
penage the two bloody Slaughter-yeats that follow-

ed, 1684, 1685, wherein 82 of the Lord's suffering People were suddenly and cruelly murdered in desert Places, where-ever that Heaven-daring Enemy found them, and few to make Graves, or bury them, for Fear of that Enemy, who left their dead Corps where they killed them.

7thly, In the Year 1686, especially in the Month of *Jane* and *July*, many yet alive can witness, that about the *Crosoord-boat*, two Miles beneath *Lanark*, especially at the *Mains*, on the Water of *Clyde*, many People gathered together for several Afternoons, where there were Showers of Bonnets, Hand-Guns and Swords, which covered the Trees and Ground, Companies of Men in Arms marching in Order, upon the Water-side, Companies meeting Companies, going all through other, through other, and then all falling to the Ground, and disappearing, and other Companies immediately appearing in the same Way. I went there three Afternoons together, and, as I could observe, there were two of People that were together saw, and a third that saw not ; and tho' I could see nothing, yet there was such a Fright and Trembling upon these that did see, that was discernable to all from these that saw not. There was a Gentleman standing next me, who spake, as too many Gentlemen and others speak, who said, *A Pack of damn'd Witches and Warlocks, that have the second Sight, the Devil do I see.* And immediately there was a discernable Change in his Countenance, with as much Fear and Trembling as any Woman I saw there, who cried out, *O all ye that do not see, say nothing ; for perswade you it is Matter of Fact, and discernable all that is not Stone-blind :* And these who did so told what Works the Guns had, and their Length,

and Wideness, and what Handles the Swords had
 whether small or Three-barred, or Highland-guards
 and the Closing-knots of the Bonnets, Black or
 blue; and these who did see them there, where-ever
 they went Abroad, saw a Bonnet and a Sword drop
 the Way. I have been at a Lois ever since,
 what to make of this last: However a profane
 age, may mock, disdain, and make Sport of these
 extraordinary Things, yet these are no new Things,
 but some such Things have been in former Times,
 Fox, Clark, and other Historians give an Account
 ; particularly what strange Apparitions were
 here seen in *Germany*, before these terrible Forty
 years bloody Wars brake out, which made *Luther*
 cry to his Daughter *Magdalene*, when a dying
 Daughter, enter thou into thy Rest, for I will
 shortly be with thee; for God will not suffer me to
 see the heavy Judgments of Blood, Famine and Pe-
 cillence, poured out upon *Germany*, that I see hang-
 ing above it : Which came to pass shortly thereaf-
 ter. And whatever singular Passages are in this, and
 may be in the following Sheets, that I design to
 publish, in the Life and Death of these following
 Worthies, both Ministers, Martyrs, Sufferers, Men
 and Women, as old Mr. Semple Minister in *Carsfern*,
 Mr. John Welwood, Mr. Richard Cameron, Mr. Do-
 nald Cargil, Mr. Alexander Peden, which here fol-
 lows, Mr. James Renwick, Mr. Alexander Shields, and
 about Fifteen singular Christians, some of them Mar-
 tyrs, who got no Time to write, tho' most of them
 were my intimate Acquaintance, of whom I have not
 the World to seek for these Accounts about them;
 together with a short Historical Relation of the most
 remarkable Things through the several Periods of
 this Church, especially in my own Time, these

Forty four Years past, that I have been Witness
 which has been Matter of great Sorrow, and Joy
 me; As also some remarkable Judgments inflicted
 upon some of our Hand-weal'd Persecutors, bo
 in their Life and Death; also some Remarks upon
 the Mistakes of Mr. Wodrow's Volumes. And wh
 of all these Passages I have not been Ear and Eye
 witness unto, I have not wanted an open Ear and
 ready Mind, to drink in and retain these man
 Years; and these few Years past, I have spared ne
 ther Travel, Pains nor Expence, in *Scotland* and *Eng
 land*, for further Informations and Confirmations
 and as I have received them, I have insert them
 near their own Words as possible; and as I ha
 not, so I shall neither add or diminish, or
 byassed either with Affection or Prejudice; and
 have insert nothing but what I dare with Con
 fidence assert, as to Matter and Substance, having in
 fert nothing but what I have from Persons of in
 tire Credit; only some few Passages that I ha
 insert, and have not given the Names of my Au
 thors, that have been passing from Hand to Hand
 these many Years, without Contradiction, and
 doubt nothing of the Truth of them, and I find
 many such Instances in our authentick Histories,
 Mr. Knox Words it, That it was *bruited*, that
 commonly reported; And the late Historian *W
 odrow* does the same, knowing that this is a Cen
 sious, Head-strong Age, meikle in their Heads and
 Mouths, but little in their Hearts; the most Par
 speaking with as much Confidence, as Wit and
 Sense would live and die with them, and would
 not leave as much of it behind them that Day their
 Heads go to the Grave, as to bewail their Death
 and lament their own Misery. And further, being

perswaded, that many will think and say, that I
am more plain than pleasant, and some of all the
divided Parties will be offended, tho' I have neither
given, desired, nor designed the Offence of none,
but the Edification of all.

Whoever takes Offence (yet I have given none,
but spoken what many others through the Land
and Kingdom) and have the maniest Objections, let them lay
the Blame intirely upon me, for I have consulted
none, neither in Matter nor Method, no not so much
as in the Wording: And let none think that these
are new Flights, or flowing from Prejudice or Pas-
sion; but these have been my Views and digested
in my thoughts, that I have summer'd and winter'd these
many Years, according as they have come to pass.
I know that Ministers, Elders and witty Professors
will have maniest Exceptions and sharpest Reflecti-
ons, Repentance in Church-men being very rare;
but who will either defend, deny or extenuate their
Guilt. Even an *Aaron*, who had his Hand at one of the
utilest, basest Actions that ever a Saint of God
had; And tho' he had not the Impudence alto-
gether to deny his dreadful Guilt, being taken Rud-
ely by that rare Man *Moses*, yet had the Blushing
confidence to extenuate and lay the Blame upon
the People. I have for some Years altogether kept
Silence, knowing that it is in vain to speak to
them, whatever their Defections may be, while in
the midst of the airy Applause, Vain-glory, Plea-
sures and Profits of the World: But I have often
wished to have the Occasion to speak with them
upon these Heads, if they die not stupid or in-
visible, when dying; and calling to Mind one of
Death's last Advices of Mr. *Cargill*, within Eight
hours of his violent Death, who said, *Cease to con-
tend*

tend with these Men that are gone from us, meaning
the Indulg'd, backslidden, silent and unfaithful Mi-
nisters, and complying Professors ; for nothing will
convince them but Judgment.

But knowing also, that there is a goodly Hand-
ful yet in the Land, to whom these Accounts will
be acceptable, and some yet alive, who will be
Witness to the Truth of many of them ; And fur-
ther, being perswaded, that if ever the Lord pit
this Weather-beaten Sardis, Laodicean Church, an-
send forth a Thaw-wind, and Spring-tide Day
the Gospel, to thaw the frozen Face of Affairs, it
was at Stewartoun, and spread through the West
Scotland, as Muit-burn, a hundred Years since, and
at the Kirk of Shotis five Years thereafter, and in our
reforming covenanting Days, between the Thir-
eight and Forty nine, and in our late Persecution
when his People was driven to the Wilderness, the
the Lord allured and spake comfortably to them
there (when they got their Bread with the Peril
their Life, because of the Sword of that devouring
Enemy) that these and many other Things that now
are wersh and unsavoury, will come in Request
gain.

But finding my self oblig'd to divide these Rela-
tions into Parcels, I have concluded, for the Time
to publish the Life and Death of Mr. Peden, with
Letter that he sent to upwards of Eight-score
Prisoners in July the Year 1685, in Dunnottar-Castle
with some Notes upon the Covenant of Redemption
which I can assert the Truth of, being one of them.
And for the Rest, I resolve, if the Lord spare, to pub-
lish them in some Order ; and if I cannot get them pub-
lished, to leave them in the Hands of some of my
Friends of different Sentiments, to prevent the bu-

ing or altering of them ; having longed for some
years to have my Head drained, and my Mind
emptied of these Relations, finding my self stricken

Years, and not knowing when the Day of my
death may be, calling to Mind the old Saying, That
once a Man pass Fifty, he goes, Sixty he runs,
and Seventy he flies ; As also the Advice of Mr.
James Renwick, and some others, whose Names are
voury to me, who advised me to take Heed to my
self, of all I had, and might be Witness unto ; for
I took all to the Grave with my Head, I would
not lay it down in Peace : And there being so much
depends on that ; This also has had its own Weight
with me.

And so I conclude with an earnest Desire from
the Bottom of my Heart, that never none of the
Lord's People, that comes after me, may Experience
the hundredth Part of the Toil of my Body, and
the sorrow of Heart, and Grief of Mind these Forty eight
years, that I have had, in the seeing, hearing and
athering of these Accounts, and chewing of my
bread upon them ; but upon the contrary it is, and
all be the serious Wish of my Soul, that all may
ceed and outstrip me in Joy, Comfort and Edi-
cation : And let this stand good for Preface to all.

P. W.





THE
LIFE and DEATH
OF
Mr. Alexander Peden,
Late Minister of the Gospel at New
Glenluce in Galloway :

Who died the 28th Day of January 1686, being
about Sixty Years of Age. As,

I.  E was born in the Parish of Sorn, in the Sheriffdom of Ayr. After that he pursued his Courses at the College, he was employed for some Time to be Schoolmaster, Precentor and Session-clerk to Mr. John Guthrie Minister of the Gospel at Tarbolton. When he was about to enter to the Ministry, a young Woman fell to be with Child in Adultery, a Servant in that House where he stayed. When she found herself with Child, she told the Father thereof: He said, I'll run for it, and go to Ireland; Father it upon Mr. Peden, he has more to help thee, and bring it up, (he having a Piece of Heritage) than I have. The same Day that he was to get his Act of Licence, she came in before the Presby-

ter

, and said, I hear you are to License Mr. *Peden* to be a Minister ; do it not, for I am with Child him. He being without at the Time, was called the Moderator told him ; he stood for some Time silent, and then said, Moderator, I am surprized, I will not speak, but let none entertain any ill Thought me, for I am utterly free of it ; and God will vindicate me in his own Time and Way. He went home, and walked at a Water-side upwards of 24 hours, and would neither eat nor drink ; at last he came in, and said, Give me Meat and Drink, for I have got what I was seeking, and I will be vindicated, and that poor unhappy Lass will pay dear for it in her Life, and will make a dismal End ; for this Surfeit of Grief that she has given me, there shall never none of her Sex come in my Bed ; accordingly he never married. There are various Reports of the Way that he was vindicated ; some say, that in the Time that she was in Child-bed, Mr. *Guthry* charged her to give an Account who was the Father of that Child, and discharged all the men to be helpful to her, until she did it : others say, that she confessed ; others, that she remained obstinate : Some of the old People, when they made Enquiry about it in that Country-side, stony town, informed, That after the Presbytery had been at all points about it, and could get no Satisfaction, they appointed Mr. *Guthry* to give a full Relation of the whole before the Congregation, which he did ; and the same Day the Father of that Child was present ; Father when he heard Mr. *Guthry* begin to read, stood help and desired him to halt, and said, I am the Herisher of that Child, and I advised her to Father it to go to Mr. *Peden*, which has been a great Trouble of conscience to me, and I could get no Rest until I came

came home to declare it. However, it is certain that afterwards she was married, and every Thing went cross to them, and wondred from Place to Place, and were reduced to great Poverty; at last she came to that same Spot of Ground, where he stayed upwards of Twenty four Hours, and made Way for her self.

2. After this, he was Three Years settled Minister at New-Glenluce in Galloway; and when he was obliged, by the Violence and Tyranny of the Church, to leave that Parish, he lectured upon the 20 Chapter of the Acts, from the 17 Verse to the End, and preached upon the 31 Verse in the Forenoon, *Therefore watch, and remember that by the Space of Three Years, I ceased not to warn every Night and Day with Tears.* Asserting, that he had declared the whole Counsel of God, and had kept nothing back; and protested, that he was free from the Blood of all Souls. And in the Afternoon, preached on the 32 Verse, *And now, Brethren, commend you to God, and to the Word of his Grace, who is able to build you up, and to give you an Inheritance among all them that are sanctified:* Which was a Weeping Day in that Kirk, the greater Part could not contain themselves; he many Times requested them to be silent, but they sorrowed most of all that he told them that they should never see his Face in that Pulpit again. He continued until Night, and when he closed the Pulpit-Door, he saide, Knocked hard upon it three Times with his Bible, saying three Times over, *I arrest thee in my Master's Name, that never none enter thee, but such as comes in at the Door, as I did;* according to never neither Curate nor Indulged entered the Pulpit again.

pit, until after the Revolution, that a Presbyter Minister opened it.

I had this Account from old Persons in that Parish, who were Witnesses to it, worthy of all Credit.

3. After this, he joined with that honest, zealous and faithful, in the Year 1666, that was broke at Pentland-Hills, and came the Length of Clyde with them, where he had a melancholly View of their Condition, and parted with them there. *James Cubison* in his *luck-beaties*, my Informer, to whom he told this, he said to him, Sir, You did well that parted with them, for ye was perswaded they would fall and flee before that Enemy : At which he was offended, and said, Glory, Glory to God, that he sent me not to Hell immedately ; for I should have stayed with them, tho' I should have been cut all in Pieces.

4. That Night, the Lord's People fell and fled before the Enemy at Pentland-Hills, he was in a Friend's Houle in Carrick, Threescore Miles from Edinburgh : His Land-lord seeing him mightily troubled, enquired how it was with him ; He said, To Morrow I shall speak to you, and desired some Candle. That Night he went not to Bed ; the next morning early, calling to his Land-lord, said, I have sad News to tell you, Our Friends that were together in Arms, appearing for Christ's Interest, are now broken, kill'd, taken and fled every Man. The Good-man said, Lord forbid, that that be true. He said, Why do you speak so ? There is a great Part of our Friends Prisoners in Edinburgh. About forty eight Hours thereafter, they were sadly concerned of the Truth of it. This was spoken to William Machutchen in Barranbrough Parish.

5. After this, in June 1673, he was taken by Major Cockburn, in the Houle of Hugh Fergusson of

Knockdow in Carrick, who constrained him to tarry all this Night: Mr. *Peden* told him, that it would be a dear Night's Quarters to them both; Accordingly they were both carried Prisoners to *Edinburgh*: *Hugh Ferguson* was fined of a Thousand Merks for Refusing to leave the Harbour, and Converse with him: The Council ordered Fifty Pounds Sterling to be paid to the Major out of the Fine, and ordained him to divide Twenty five Pounds Sterling amongst the Party who apprehended them: Sometime after Examination, he was sent Prisoner to the *Bass*, where he remained Prisoner there, and at *Edinburgh*, until December 1678, that he was banished.

6. While Prisoner in the *Bass*, one Sabbath Morning, being about the publick Worship of God, a young Lass, about the Age of Thirteen or Fourteen Years, came to the Chamber-door, mocking with loud Laughter: He said, Poor Thing, thou mock and laughs at the Worship of God; but ere long God shall write such a sudden, surprising Judgment on thee, that shall stay thy Laughing, and thou shalt not escape it. Very shortly thereafter she was walking upon the Rock, and there came a Blast of Wind, and sweeped her off the Rock into the Sea where she was lost.

While Prisoner there, one Day walking upon the Rock, some Soldiers passing by him, one of them cried, The Devil take him; He laid, Fy, fy, poor Man, thou knowest not what thou'rt saying, but thou wilt repent that: At which Words the Soldier stood astonished, and went to the Guard, distracting, crying aloud for Mr. *Peden*, saying, The Devil would immediately take him away. He came and spoke to him, and prayed for him; The next Morning he came to him again, and found him

all his Right Mind, under Deep Convictions of great Guilt. The Guard being to change, they desired him to go to his Arms; he refuted, and said, He would lift no Arms against Jesus Christ his Cause, and persecute his People, I've done that too long: The Governor threatned him with Death to Morrow at Ten a Clock; he confidently said Three Times, Tho' he should tear all his Body in Pieces, he should never lift Arms that Way. About Three Days after the Governor put him out of the Garrison, setting him ashore: he having Wife and Children, took a House in *East-Lotbian*, where he became a singular Christian. Mr. Peden told these astonishing Passages to the foreaid *James Cubison*, and others, who informed me.

7. When brought from the Bass to *Edinburgh*, and sentence of Banishment past upon him, in December 1678, and Sixty more Fellow-prisoners for the same cause, to go to America, never to be seen in Scotland again, under the Pain of Death: After this sentence was past, he several Times said, That that Ship was not yet built, that would take him or these Prisoners to *Virginia*, or any other of the English Plantations in America. One *James Law*, a solid grave Christian Man, being one of them, who lived in the Water of *Leith*, told me this, that Mr. Peden said to him, *James*, when your Wife comes in, let me see your Wife, which he did: Going to Mr. Peden's Room, after some Discourse, he called for a Drink; and when he sought a Blessing, he said, Good Lord, let not *James Law's* Wife grieve her Husband, until thou return him to her, in Peace and Safety, which we are sure will be sooner than either he or she is looking for; accordingly, that

that same Day Month that he parted with her at *Leith*, he came home to her at the *Water of Leith*.

8. When they were on Ship-board, in the Road of *Leith*, there was a Report, that the Enemies were to send down Thumvikins to keep them from re-belling ; at the Report of this, they were disengaged ; he came above Deck, and laid, Why are you so disengaged ? you need not fear, there will neither Thumvakin nor Bootikin come here ; lift up your Hearts and Heads, for the Day of your Redemption draweth near ; if we were once at *London*, we will all be set at Liberty. And when sailing in their Voyage, praying publickly, he said, Good Lord, such is thy Enemies Hatred at thee, and Malice at us, for thy Sake, that they will not let us stay in thy Land of *Scotland*, to serve thee, tho' some of us have nothing but the Canopy of thy Heavens above us, and thy Earth to tread upon ; but, Lord, we bleis thy Name, that will cut short our Voyage, and frustrate thy wicked Enemies of their wicked Designs, and will not get us where they intend ; and some of us shall go richer home, than when we came from home. *James Pride*, who lived in *Fife*, an honest Man, being one of them, laid many Times, He could assert the Truth of this. I had these Accounts both from the fore-said *James Law* and *Robert Pounton*, a known publick Man, worthy of all Credit, who was also under the same Sentence, who lived in the Parish of *Dalmeny* near the *Queensferry*.

9. When they arriv'd at *London*, the Skipper who received them at *Leith*, was to carry them no further ; the Skipper who was to receive them there, and to carry them to *Virginia*, came to see them,

they

they being represented to him, as Thieves, Robbers, and Evil-doers ; but when he found that they were all grave Christian Men, banished for Presbyterian Principles, he said, He would sail the Sea with none such. In this Confusion, that the one Skipper would not receive them, and the other would keep them no longer, being expensive to maintain them, they were all set at Liberty. Others reported, that both Skippers got Compliments by Friends at *London* ; however, it is certain, they were safely let free, without any Imposition of Bonds or Oaths ; and Friends at *London*, and in their Way homeward through *England*, shewed much Kindness to them.

10. That dismal Day, the 22d of *June*, in the Year 1679, at *Bothwell-bridge*, that the Lord's People fell and fled before the Enemy, he was Forty Miles distant, near the Border, kept himself retired until the Middle of the Day, that some Friends said to him, Sir, the People are waiting for Sermon. He said, Let the People go to their Prayers ; for me, I neither can, nor will preach any this Day ; for our Friends are fallen and fled before the Enemy at *Hamilton* ; and they are haggling and hashing them down, and their Blood is running like Water.

11. After this, he was preaching in *Galloway* : In the Forenoon he prayed earnestly for the Prisoners taken at and about *Bothwell* ; but, in the Afternoon, when he began to pray for them, he halted, and said, Our Friends at *Edinburgh*, the Prisoners, have done somewhat to save their Lives ; but, as the Lord lives, that shall not do with them, but the Sebilows shall be many of their Winding-sheets, and the few of them that escape, shall be useful for God in their Generation ; which was sadly verified there-

thereafter. That which the greatest Part of these Prisoners did, was the taking of that Bond, commonly called the *Black Bond*, after Bothwell, wherein they acknowledged their Appearance in Arms for the Defence of the Gospel, and their own Lives, to be Rebellion ; and engaged themselves, never to make any more Opposition that Way. Upon the doing of which, these perfidious Enemies promised them Life and Liberty ; this, with the cursed subtle Argument and Advices of several Ministers, who went into the *New-yard*, where they were Prisoners, particularly Mr. *Hugh Kennedy*, Mr. *William Creighton*, Mr. *Edward Jamison*, and Mr. *George Johnston*, these took their Turns into the Yard where the Prisoners were, together with a Letter that was sent from that *Eraſtian Meeting of Ministers*, met at *Edinburgh*, in *August 1679*, for the accepting of a third Indulgence with the Cautionary Bond. Notwithstanding of the Enemy's Promise, and the unhappy Advices of these Ministers not indulged after they were ensnared in this foul Compliance, banished Two hundred and fifty five, whereof Two hundred and three perished in the *Orkney Seas*. This foul Step, as some of them told me, both in their Life, and when dying, lay heavy upon them all their Days ; and that these unhappy Arguments and Advices of Ministers prevailed more with them, than the Enemy's Promise of Life and Liberty.

In *August 1679*, Fifteen of Bothwell Prisoners got Indictments of Death. Mr. *Edward Jamison*, a worthy Presbyterian Minister, as Mr. *Wodrow* calls him, was sent from that Eraſtian Meeting of Ministers, in to the Tolbooth, to these Fifteen, who urged the Lawfulness of taking the Bond to save their Lives,

es, and the Refusal of it would be a Reflection on Religion and the Cause they had appear'd for, & a throwing away their Lives, for which their ends would not be able to vindicate them. He vailed with Thirteen of them : This sowl'd in Stomachs of some of these Thirteen, and lay vy upon them, both in their Life and Death. These Prisoners, taken at and about the Time of Bothwel, were reckoned about Fifteen hundred.

The faithful Mr. John Blackadder did write to these Prisoners, dissuading them from that foul Compliance ; and some worthy Persons of these Prisoners, whom he wrote to, said to me with tears, That they slighted his Advice, and followed the unhappy Advices of these Ministers, who were making Peace with the Enemies of God, and following their foul Steps, for which they would go burning to their Graves. I heard the said Mr. Blackadder preach his last publick Sermon, before his going into the Enemy's Hands, in the Night-time, in the Fields, in the Parish of Livingstoun, upon the Side of the Moor, at the New-house, on the 28th March, after Bothwel, where he lectured upon Ecclesiastes 4. from v. 9. Where he asserted, That the nearer the Delivery, our Pains and Showers would come thicker and sorer upon us ; And that we had been in the Fields, but ere we were delivered, we should go down to Babylon ; That either Popery would overspread this Land, or would be at the breaking in upon us, like an Inundation of Waters : And preach'd upon that Text, that no Man should be moved with those Afflictions, for ye your selves know what ye are appointed thereto : Where he insisted upon what moving and shaking Dispensations the Lord had exercised his People with in former Ages ; espe-

cially that Man of God, that went to *Jeroboam's Bethel*, and delivered his Commission faithfully, and yet turned out of the Way by an old lying Prophet; how moving and stumbling the Manner of his Death was to all *Israel*: And earnestly requested us to take good Heed what Ministers we heard, and what Advices we followed. When he pray'd, he bless'd the Lord, that he was free of both Band and Rope; and that he was as clear, willing and free to hold up the publick, blest Standard of the Gospel as ever; and said, The Lord rebuke, give Repentance and Forgiveness to these Ministers, that persuaded these Prisoners to take that Bond; for their perishing by Sea was more moving and shaking to him, than if some Thousands of them had been slain in the Field. He was thereafter taken the 6th Day of April, by Major *Johnston* in *Edinburgh*, and detained Prisoner in the *Bass* 5 Years, where he died. As the Interest of Christ lay near his Heart through his Life, amongst his last Words he said, *The Lord would defend his own Cause.*

12. After the publick Murdering of these two worthy Women-Martyrs, *Isabel Alison* and *Maria Harvie*, in the *Grass-market* of *Edinburgh*, Janum 1681, he was in *Galloway*: A Professor of some Note, who had more carnal Wit and Policy, than suffer him to be honest and faithful, after reasoning upon the Grounds of their Sufferings, affirmed, That they would never be reckoned among the Number of the Martyrs. Mr. *Peden* said, after musing a little, Let alone, you'll never be honoured with such a Death; and, for what you have said against these two honest, worthy Lasses, your Death shall be both sudden and surprizing: Which was verified shortly thereafter; That Man, standing before

ire smoking his Pipe, dropt down dead, and that without speaking more.

13. In the Month of June 1682, he was in the house of James Brown in Paddockholm above Douglas; John Wilson in Lanark was with him, who suffer'd Martyrdom, in the Grass-market of Edinburgh, the next Year, May 1683. He lectured at Night upon the 7th Chap. of Amos, and repeated these Words in the 9th Verse three Times, *And I will rise against the House of Jeroboam with the Sword.* He laid his hands on the said John, and said, *John, Have at the unhappy Race of the Name of Stewarts;* Off the Throne of Britain they shall go, if all the World would set Side and Shoulder to hold them on. Afterwards, in that Exercise, he broke out in a Rapture about our Martyrs, saying, They were going off the Stage with fresh Gales and full Sails, and now they are all glancing in Glory; O if you saw them! they would fley you out of your Wits. He again laid his Hand upon the said John, and said, Encourage your self in the Lord, and follow fast, John; for you'll win up yonder shortly, and get on all your Bra's. That Night he went to the Fields; To morrow, about six a Clock, John went to seek him, and found him coming to the House: He said, *John, let us go from this House, for the Devil is about it, and will take his Prey with him.* John said, *We will take Breakfast ere we go, 'tis a Question when we get the Offer again.* He said, No, no, I will eat no more Bread in this Place; such a Landlord is an unhappy Man, the Devil will get him shortly, for he will hang himself: Which very shortly came to pass. His Daughter Jean Brown was the first that got him, in her Arms, hanging in the Stable: She was reckoned by all to be a

grave Christian Lass, but from that Day had never
her Health, and died of a Decay at last, after she had
been some Time in Prison for her Principles. This
Passage the said John Wilson reported several Times
to many, and some yet alive can bear Witness to
the Truth of it.

14. In the Year 1680, after the Murdering of Mr. Cameron and these Worthies with him at Airdsmore, he was near Machline in the Shire of Air. One Robert Brown of Crosshouse, who lived near the New mills, and one Hugh Pinaneve Factor to the Earl of Lothian, stabled their Horse in that House where he was, and went to a Fair in Machline: And in the Afternoon, when they came to take their Horse they got a Drink; and in the Time of it, the said Hugh, a wicked Wretch both in Principle and Practice, brake out in Railing against Sufferers, particularly against Mr. Cameron. Mr. Peden being in another Room, over-hearing all, was so grieved that he came to the Chamber-door, and said to the said Hugh, Sir, hold your Peace; ere Twelve a Clock you shall know what for a Man Mr. Cameron was. God shall punish that blasphemous Mouth and cursed Tongue of yours, in such Manner as shall be astonishing and affrighting to all that shall see you and shall set you up as a Beacon to all railing Rakehubs. Robert Brown, knowing Mr. Peden, hasted to his Horse, being perswaded that Mr. Peden's Words would not fall to the Ground, and fearing that some Mischief might befall him for being in the said Hugh's Company. They rode hard home; Robert went to his own House, and Hugh to the Earl's House; and casting off his Boots, he was struck with such Sickness and Pain through his Body with his Mouth so wide, and his Tongue hanging

ar out in a fearful Manner, they sent for the said Robert, being used to take Blood : He got some blood of him, but all in vain ; he died before Mid-night. The said Robert, an old Man, told me this sage, when in Prison together.

In the Year 1682, he was in Kyle, and touching upon that Text, *The Plowers plowed upon Back, and drew long their Furrows* ; where he said, could you know who first yoked this Plough ? It is curied Cain, when he drew his Furrows so long, and so deep, that he let out the Heart-Blood of his Brother Abel ; and all his cursed Seed has, and will design, desire, and endeavour to follow this cursed Example : And that Plough has, and will gang Summer and Winter, Frost and Fresh-father, till the World's End ; and at the Sound of the last Trumpet, when all are in a Flame, their hearts will burn, and their Swingle-trees will fall to the Ground ; the Plow-men will lose their Grips of the Plough, and the Gade-men will throw away their Gades ; and then, O the Yelling and Skreeching that will be among all his cursed Seed, clapping their Hands, and crying to Hills and Mountains, to cover them from the Face of the Lamb, and of him that sits upon the Throne, for their Hatred of him, and Malice at his People !

After Sermon, when marrying a Pair of Folk, when the Man had the Woman by the Hand, he said, Indeed, Man, you have a bonny Bride by the hand, I see a covetous Devil in her, she is both a thief and a Whore, let her go, let her go, you will be ashamed of her ; the Man kept fast her Hand ; he said, You will not take my Advice, but it will lead to thy Disgrace : After Marriage, when praying, he said, Good Lord, many a Plough hath been yoked

yoked upon the Back of thy Church in *Scotia*
Pagans yoked their's, *Antichrist* yoked his, and *H
 tacy* her's, and now the plagued Erastian *Indulg*
 they have yoked their's, and ill it became them
 Good Lord, cut their Theats, that their Swingle-tr
 may fall to the Ground. Ensign *John Kirkland*
 Witness to this Sermon and Marriage ; he was my
 very dear Acquaintance, who told me several Tim
 of this, and more of that Sermon.

16. About the same Time, he was marrying my
 Pair of Folk ; he said to the one, Stand by, I will
 not marry you this Day ; the Bridegroom was
 anxious to know his Reason, after Marriage inquired privately ; he said, You will thank me for it afterwards, and think your self well quit of her, for she is with Child to another Wife's Husband which was Matter of Fact, as Time afterwards covered.

17. Shortly after that sad Stroke at *Bothwell*, he went to *Ireland*, but did not stay long at that Time. In his Travels through *Galloway*, he came to a House, and looked in the Goodman's Face, and said, They call you an honest Man, but if you do, you look not like it, you will not long keep that Name, but will discover your self to be what you are ; and shortly thereafter, he was made to flee for stealing Sheep : In that short Time he was in *Ireland*, the Government required of all Presbyterian Ministers in *Ireland*, That they should give under their Hand, that they had no Acceslion to the late Rebellion at *Bothwell-Bridge* in *Scotland*, and that they did not approve of it ; which the major Part did, and sent Mr. *Thomas Gowans* a Scotchman, and one Mr. *Paton* from the North of *Ireland*, to Dublin, to present it to the Lord Lieutenant ;

which when Mr. Peden heard, he said, Mr. Gowans his Brother Paton, are sent and gone the Devil's Land, but God shall arrest them by the Gate: Accordingly, Mr. Gowans by the Way was struck with a sore Sickness, and Mr. Paton fell from his Horse, and broke or crush'd his Leg; and both of them were detained beyond Expectation. I had this Account from some worthy Christians when I was in Ireland.

8. In the Year 1682, he married John Brown in Ulster, at his own House in Priesthall, that singular Christian, upon *Isabel Wier*; after Marriage, he said to the Bride, *Isabel*, you have got a good man to be your Husband, but you will not enjoy him long; prize his Company, and keep Linen by him to be his Winding-sheet, for you will need it when ye are not looking for it, and it will be a nobody one; this came sadly to pass, in the Beginning of May 1685, as afterwards shall be made apparent.

9. After this, in the Year 1682, he went to Ulster again, and came to the House of *William Steil*, in *Glenwarry* in the County of *Antrim*; he enquired at *Mrs. Steil*, if she wanted a Servant for washing Victual? She said, they did; and enquired what his Wages were a Day, or Week? He said, the common Rate was a common Rule, to which *Peden* assented; at Night he was put to the Barn, to Bed given the Servant Lad, and that Night he spent in groaning, and groaning up and down the Barn; the next Night he threshed Victual with the Lad; the Morning, the Lad said to his Mistress, This and, sleeps none, but groans and prays all Night, I will no Sleep with him; he threshes very well, and

not sparing of himself ; tho' I think he has not been used with it, for he can do nothing to the bottling and ordering of the Barn ; and when I put the Barn in Order, he goes to such a Place, and there he prays for the afflicted Church of Scotland, and names so many People in the Furnace. He wrought the second Day : His Mistress watched and over heard him praying, as the Lad had said ; at Night she desired her Husband, to enquire if he was Minister, which he did, and desired him to be fit with him, and he should not only be no Enemy but a Friend to him. Mr. *Peden* said, He was no ashamed of his Office ; and gave an Account of his Circumstances ; he was no more set to Work, nor to lie with the Lad. He stayed a considerable Time in that Place, and was a blest Instrument in the Conversion of some, and Civilizing of others, the *John* that Place was noted for a rude wild People, and the Fruits of his Labours appear to this Day. There was a Servant Lass in that House, that could not look upon, but with Frowns ; and sometimes, when at Family-worship, he said, pointing to her with a frowning Countenance, You come from the Barn and from the Byre, reeking in your Lusts, and sits down amongst us ; we do not want you, nor none such. At last he said to *William Smith* and his Wife, Put away this unhappy Lass from your House, for she will be a Stain to your Family, for she is with Child, and will murder it, and will be punished for the same. Which accordingly came to pass, and was burnt at *Craigergus* ; which is the usual Punishment of Murderers of Children there. I had this Account from *John Muirhead*, who stayed much in that House, and other Christians People when I was in *Ireland*.

20. On the 2d Day of *August*, 1684, he was in a Christian Scots Woman's Houle, called *Margaret Lumbernor*: That Day there was an extraordinary shower of big Hail, such as he had never seen the like; he said, What can be the Meaning of these extraordinary Hail? He said, Within a few Years there would be an extraordinary Storm and Shower of judgments poured out upon *Ireland*; but, *Meg*, said he, you shall not live to see it; And accordingly he died before that Rebellion; and the rest had a sad Accomplishment at *Derry*, and the Water of *oyn*.

21. On the 2d of *February* 1685, he was in the house of one Mr. *Vernor*, in the same County, at night, he and *John Kilpatrick*, Mrs. *Vernor*'s Father, a very old worthy Christian; he said to him, *John*, the World may well want you and me. *John* said, Sir, I have been very fruitless and useleis all Day by Days, and the World may well want me; but our Death would be a great Loss. Well, *John*, you and I will be both in Heaven shortly; but thou be much older than I, my Soul will get the foretart of yours, for I will be first in Heaven, but our Body will have the Advantage of mine, for ye will get Rest in your Grave until the Resurrection; but for me, I must go home to the bloody Land, for this was his ordinary Way of speaking, bloody sinful Land, when he spake of *Scotland*) and die here; and the Enemies, out of their great Wickedness, will lift my Corps unto another Place; but I am very indifferent, *John*; for I know my Body shall lie among the Dust of the Martyrs; and tho' they should take my old Bones and make Whistles of them, they will all be gathered together in the morning of the Resurrection; and then, *John*, you

and I, and all that will be found having on Christ Righteousness, will get Day about with them, and give our hearty Assent to their eternal Sentence Damnation. The same Night after this Discourse while about Family-worship, about Ten or Eleven of the Clock, explaining the Portion of Scripture read, he suddenly halted, and hearkned, and said three Times over, *What's this I hear?* and hearkned again a little Time, and clapt his Hands and said, *I hear a dead Shot at the Throne of Britain; Jim go yonder, he has been a Black Sight to these Lands especially to poor Scotland; we're well quit of him.* There has been many a wasted Prayer wairied on him. And it was concluded by all, the same Hour, in the same Night, that unhappy Man, Charles the Second, died. I had this Account from John Muirhead and others, who were present, and confirmed in the Truth of them by some worthy Christians, who was in Ireland.

22. Upon the Fourth of February following 1685 he preached at a Woodside, near the said Mr. Verney's House; he read the whole of the 59 Psalm; after Reading, he charged his Hearers, that none of them open their Mouth to sing, but those who could do it knowingly and believably; for some few Lines, few opened their Mouth, but as John Muirhead and John Waddel, who were present, two so eminent Christians and great Sufferers, who lived and died in the Parish of Cambusnethan, or Shots, said to me, they and the greater Part could not constraint and forbear Singing, but brake out with their Hearts and whole Strength, so that they were nearely Witness to such loud Singing through the whole Psalm. After Singing, in Preface he cried out, *Let us go to Scotland, pack and let us go to Scotland,*

let us flee from one devouring Sword and go to
her : The poor honest Lads in Scotland are running
the Hills, and have little either Meat or Drink,
Cold and Hunger ; and the Bloody Enemy are pur-
g them, and murdering them wherever they find
: Their Blood is running like Water upon Scaffolds
Fields : Rise, let us go and take Part with them ;
we fear they bar us out of Heaven. Oh secure Ire-
land, a dreadful Day is coming upon thee, within a few
Years, that they shall ride many Miles, and shall not
find Reeking-house in thee : Oh Hunger, Hunger in
thy Country, many a black and pale Face shall be in thee ;
Fire, Fire upon a Town, whose Name I have for-
gotten, which was all burnt to Ashes. This had an
Accomplishment four Years thereafter. And
the Profanity of England, and Formality and Se-
curety of Ireland, for the Lothing and Contempt of the
Covenant, Covenant-breaking, and burning, and innocent
and in Scotland, none of these Lands shall escape
what will be done : But notwithstanding of all this, I'll
tell you good News, keep in Mind this Year, Month
Day : And remember that I told you, that the
Enemies have got a Shot beneath their right Wing, and
may rise and fly like a shot Bird, but ere this Day
is past, these Years, the strongest of them all shall fall. Then
on the Sixth, he was in that Wood all Day, and
at Night he came in to the said Mr. Vernor's House,
where several of our Scots Sufferers were ; he said,
are you so discouraged ? I know you've got ill News
of the dreadful Murder of our Friends in Scotland ;
I'll tell you good News, That unhappy, treacherous,
and notorious Man, who has made the Lord's People in
England tremble these Years bygone, has got his last
Dish in a lordly Dish from his Brother ; and he's lying
with his Tongue cold in his Mouth : The News of

this came not to Ireland for Twenty four Hours thereafter. The foresaid John Muirhead and John Waddel, and others of our Scots Sufferers, who had heard him preach the Sabbath before, concluded that this was the Shot beneath the right Wing, the he spake of Charles the 2d, being dead the Friday Night before.

23. After this, he long'd to be out of Ireland what through the fearful Apprehensions of that dismal Day of Rebellion in Ireland, that came upon four Years thereafter, and that he might take Part with the Sufferers of Scotland, he came near the Coast one Morning; John Muirhead came to him lying within a Hedge; he said, Have ye any News, John? John said, There is great Fears of the Irish Rising he said, No no, The Time of their Rising is not yet but they will rise, and dreadful will it be at last He was long detained waiting for a Bark, not daring to go to publick Ports, but to some remote Creek of the Sea; Alexander Gordon of Kinftuir of Galloway, had agreed with one; but Mr. Peter would not sail the Sea with him; Mr. Peter having somewhat of the Foresight of what he did prove afterwards: In the beginning of August before this Kinftuir was relieved at Enterkin-Path, going from Dumfries to Edinburgh Prisoner. When the News of it came to Ireland, our Scots Sufferers the Acquaintance, were glad of the News, especially that Kinftuir was escaped. He said, What means this Kinftuir, Kinftuir? There's some of them relieved there, that one of them is worth many of him, ye'll all be ashamed of him e're all be done. Being in this Strait, he said to Robert Wark, who was yet alive near Glasgow, an old Christian, worth of Credit, Robert go and take such a Man with

and the first Bark ye can find, Compel them, for
 they will be like the Dogs in *Egypt*, not one of them
 will move their Tongue against you ; accordingly
 Robert and his Comrade found it so, and brought
 him to that secret Place where he was. Robert and
 his Comrade came and told him ; he was glad
 and very kind and free ; he seemed to be under a
 cloud at that Time. He said, Lads, I have lost
 my Prospect wherewith I was wont to look o're to
 the Bloody Land, and tell you and others what En-
 emies and Friends were doing. The Devil and I
 fiddles and rides Time about upon other ; but if
 we were uppermost again, I shall ride hard and Spur-
 w well : I've been praying for some Time for a
 rift Passage over to the sinful Land, come of us
 that will : And now *Alexander Gordon* is away
 with my Prayer-wind ; but it were good for the
 remnant in *Scotland*, he never saw it : For, as the
 Lord lives, he shall wound that Interest e're he go
 off the Stage ; which sadly came to pass in his Life,
 and was a Reproach to it at his Death. A little be-
 fore they came off, he baptized a Child to *John*
Maxwell a *Glasgow* Man, who was fled over from
 the Persecution ; in his Discourse before Baptism,
 he burst out in a Rapture, foretelling that black Day
 that came upon *Ireland*, and sad Days upon *Scot-
 land*, and then good Days. Mrs. *Maxwel* or
Mary Elphinston the Mother of the Child, yet a-
 ve in *Glasgow*, who told me this, That in the
 time he was asserting these Things, she was think-
 ing and wondering what Ground or Assurance he
 had for them ; he cryed aloud, shaking his Hand at
 her, said, Woman, Thou art thinking and won-
 dering within thy self, whether I be speaking those
 Things

Things out of the Visions of mine own Head, or if
be taught by the Spirit of God ; but I tell thee, Wo-
man, Thou shalt live and see that I am not mis-
taken. She told me, That she was very lately de-
livered ; and out of her great Desire to have her
Child Baptized before he came off, that she took
Travail too soon, and being weak, and so surprised
with telling her the Thoughts of her Heart, that
she was in Danger of falling off the Chair. At this
Exercise also he told them, that he could not win
off till he got this done, and that this was all the
Drink-money he had to leave in *Ireland*, and to the
Family, pointing to his Landlord, for all the Kind-
ness he had met with from them. After Baptism, they
got Breakfast ; there was Plenty of Bread upon the
Table, and seeking a Blessing, he put his Hands be-
neath the Bread, holding it up with much Affection
and Tears, said, Lord, there is a well covered
Table, and Plenty of Bread ; but what comes of
the poor, young, kindly, honest Lad *Renwick*, that
shames us all ; in staying and holding up his faint-
ing swooning Mother's Head, now when of all the
Children she has brought forth, there's none will a-
vowedly take her by the Hand ? and the poor, cold,
hungry Lads upon the Hills, for the Honour of
thine own Cause, let them not starve : Thou cau-
sedst a ravenous Beast, greedy of Flesh it self, feed
Elijah, and thou fed thy People in the Wilderness
with Angels Food, and blessed a few Loaves and
small Fishes, and made them sufficient for many,
and had Experience of Want, Weariness, Cold and
Hunger, and Enemies daily hunting for thy Life,
while in the World ; look to them, and provide for
them ; we'll all get the Black-stone for leaving him
and them.

The Waiters being advertised of the Bark in that place, they and other People came upon them, which obliged them that were to come off, to secure the Waiters and People altogether, for Fear of the Garrison of *Craigfergus* apprehending them, being near to which obliged them to come off immediately, however it might be with them: After that, he and twenty six of our *Scots Sufferers* came Aboard; he stood upon the Deck and prayed, being not the least Wind, where he made a Rehearsal of Times and Places, when and where the Lord had heard and answered them in the Day of their Distress, and now they were in a great Strait. Waving his Hand to the West, from whence he desired the Wind, said, Lord, give us a Loof-full of Wind; fill the Sails, Lord, and give us a fresh Gale, and let us have a swift and safe Passage over to the Bloody Land, come of us what will. *John Muirhead, Robert Wark* and others who were present told me, that when he began to pray, the Sails were all hanging straight down; but ere he ended, they were all like blown bladders: They put out the Waiters and other people, and got a very swift and safe Passage. The twenty six *Scots Sufferers*, that were with him, having provided themselves with Arms, and being designed to return to *Scotland*, being then such a Noise of Killing; and indeed the Din was no greater than the Deed, being in the Heat of *Killing Time*, in the End of *February 1685*. When at Exercise at night, in the Bark, he said, Lord, thou knowest, our Lads are hot-spirited, lay an Arrest upon them, that they may not appear: Their Time is not yet; so *Monmouth* and *Argyle* be coming, they'll work to Deliverance. And at this Time, no Report of their coming, and they came not for ten Weeks thereafter.

In

In the Morning after they landed, he lectured before they parted, sitting on a Brae-side, where he had fearful Threatnings against *Scotland*, saying, The Time was coming, that they might travel many Miles in *Galloway* and *Nithsdale*, *Ayr* and *Clidsdale*, and not see a Pecking House, nor hear a Cock crow : And further, said, That his Soul trembled, to think what would become of the *Indulged, Backslidden and Upsetten Ministers of Scotland*. As the Lord liveth, none of them should ever be honoured, to put a right Pin in the Lord's Tabernacle ; nor affect Christ's Kingly Prerogative, as Head and King of his Church. To the same Purpose, said the never-to-be-forgotten Mr. Donald Cargil, within eight Hours of his Martyrdom, That he feared, tho' there were not another Ministry in all the Earth, he would make no more Use of them, in a national Reformation ; but dreadful Judgments upon themselves and a long Curse upon their Posterity. And *Rutherford* said, in his Day, 1656, That sad and heavy were the Judgments, and Indignation from the Lord was abiding the unfaithful Watchmen of *Scotland* : Meaning the unhappy *Resolutioners*. Whereupon, he prayed earnestly for many Things ; particularly, That all their *Ireland-sins* might be buried in that Place, and might not spread with the thorow the sinful Land.

24. When the greater Part took their Farewell of him, he said to the rest, To what House or Place will we go ? One *Hugh Kenney* said, We will go such an House. He said, *Hewie*, ye will not get your Nose set there ; for the Devil and his Bairns are there. Notwithstanding *Hugh went*, and found the House full of the Enemies : And that Night a Woman in that House, made Way of her self ;

h came quickly back, and told him. He said, I'll go to such an House ; I have an Errant there. When they went, the Good-wife was dying, under Great Doubts and Fears ; where he was a blessed Instrument of Comfort to her : And said to *Hugh*, wife, this is the Errant I had here:

5. They went eastward, somewhat contrair to Inclination ; they came to the Top of an Hill, two Miles distant from the House, to which they designed : He halted, and said, I will go one Foot further this Way ; there is undoubted Danger before us. An Herd-lad being there, gave him a Groat, and desired him to go to the House, and fetch them Meat and News : When the Lad came to the House, the Good-wife spied him, and gave him Meat to them, saying, *Lad*, hard, and tell them, That the Enemies are spread, we are every Minute looking for them bere. As the *Lad* was going from the Houle, eighteen of the Enemy's Foot were near, crying, Stand, Dog. The *Lad* ran, and 6 of them pursued half a Mile, and shot hard upon him ; the Ball went clos by his Head. All that Time, Mr. Peden continued in Prayer for him his alone, and with the rest, being twelve ; when praying with them, he said, Lord, shall the poor Lad that's gone our Errand, seeking Bread to support our Lives, lose his ? Direct the Bullets by his Head, however near, let them not touch him ; Good Lord, spare the Lap of thy Cloak, and cover the poor Lad. And in this he was heard and answered, in that there was a dark Cloud of Mist parted between him and them.

6. About this Time, There was an honest, poor Wife brought him and them some Bread and Ale ; when seeking a Blessing, he said, As the

Gyse of the Times goes now in this bloody Land,
poor Woman has endangered her Life, in bring
Bread to support ours ; we cannot pay her for
but, Lord, it is for thy Sake she has brought
there's no Need that she should be a Loser at
Hand ; thou gives Plenty of Bread to many,
are not so worthy of it ; Giving does not Im
verish thee, and Withholding does not Enrich thee
give this poor Wife many Bonnacks for these
And the Wife said several Times afterwards,
got many Bonnacks ; for after that, she was ne
to straitned for Bread, as before.

27. About this Time, upon a Sabbath-Night,
preached in a Shield or Sheep-house, in a de
Place ; a Man standing at the Door as he came
he gripped him, and said, Where are you going,
and what brought you here ? go Home, Sir, go Home
ye've neither Art nor Part with us, there will be a bla
Account heard of you ere long ? According
very shortly thereafter, he went to Edinburgh, and
took that black Test. That Night he lectured up
the 7th Chapter of *Amos*, *And I will set a Plumb-line*
in the Midst of my People, the House of Israel: He cried out
Oh, how few of the Ministers of Scotland will ans
this Plumb-line ! Lord send us a Welwood, a Car
and a Cameron, and such as they, and make
quit of the Rest : *And I will rise against the House*
of Jeroboam with the Sword. He said, I'll tell you
good News, Our Lord will take a Feather out
Antichrist's Wing, which shall bring down
Duke of York, and banish him out of these King
doms, and will remove the bloody Sword from
bove the Heads of his People ; and there shall
ever a Man of the Name of Stewart sit upon
Throne of Britain after the Duke of York, whi
Re

ign is now short, for their Leachery, Treachery
 ranny, and shedding the precious Blood of th^c
 rd's People; but Oh, Black, black, black will th
 y be, that will come upon *Ireland*, that they shall
 travel Forty Miles, and not see a Recking-house,
 nor hear a Cock crow: At this he started up
 his Feet, and clapt his Hands, and with a
 sighing Voice, cried aloud, Glory, Glory to the
 Lord, that has accepted a bloody Sacrifice of a seal'd
 testimony off *Scotland*'s Hand; we have a bloody
 bout to hold up, and the Lads that got the Bullets
 through their Heads, the last Day at *Glentroll*, their
 blood has made the Clout the redder; when our
 Lord looks upon the bloody Clout, he will keep the
 word of his avenging Justice in the Sheath for a
 time: But if *Scotland* shall not consider the mer-
 itful Day of their Visitation, nor his long-suffering
 patience and Forbearence, lead them to Repentance,
 we fear it will not, but harden them in their
 ; and the greater Part turn Gospel-proof, and
 judgment-proof, and wax worse and worse; then
 all the Lord accomplish all that he has threat-
 ed, well deserved, foreseen and foretold of Day
 Vengeance; when he begins, he will also make
 End, especially against the House of *Eli*, for
 Iniquity, which they cannot but know.
 When ended, he and those that were with him,
 down in the Sheep-House, and got some Sleep;
 rose early, and went up the Burn-side, and stayed
 ; when he came in to them, he did sing the
 Psalm from the 7th Verse to the End; when
 ended, he repeated the 7th Verse.

Thou art my hiding Place, thou shalt
 from Trouble keep me free;

Thou with Songs of Deliverance
about Shalt compas me.

Saying, These and the following are sweet Lines which I got at the Burn-side this Morning, and we'll get mo to Morrow, and so we'll get daily Provisions: He was never behind with any that put their Trust in him, and he will not be in our Common, nor none who needily depends on him; and so we will go on in his Strength, making Men on of his Righteousness, and of his only. D foresaid James Cubison went eight Miles with him when he took Good-night, he said, Sir, I think I'll never see you again: He said, James, Ye and I will never meet again in Time; and Two severall Times when he went to Ireland before, when they parted he told him, they would meet again. The Revd James, John Muirhead, and others of our Sufferers who were present, gave me these Accounts.

28. Shortly after they landed from Ireland in Galloway, the Enemy got Notice, they being then Garrisons, Foot, and Horse, and it being Killing time: The Alarm came to them in a Morning, The Foot and Horse were coming upon them; The said John Muirhead being struck with a violent Pain in his Head, they started up to run for it; he said, Stay, stay, Lads, let us pray for old John ere we go: He Rood up, and said, Lord, we hear tell of thy Enemies and ours are coming upon us, and thou hast laid thy Hand of Affliction upon old John, have Pity upon him, for thy Enemies will be gone, his Blood will run there where he lies: Spake him at this Time, we know not if he be ready to die. And as John told me with the Tear in his Eye, the Pain of his Head and the Indisposition

Body quite left him, and he started up and ran
 with the Rest. The Enemies seeing them, pursued
 them hard, sometimes the Horse, and sometimes the
 Rider being near them; Mossy, Boguish Ground
 cast about the Horses. After they had run some
 considerable Way, they got some little Height be-
 fore the Enemy and them: He stood still, and said,
 let us pray here; for, if the Lord hear not our
 ayers, and save us, we are dead Men, and our
 Blood will run like Water: If we must die, let the
 Enemy kill us, and let our Blood fill up their Cup,
 till the Day of Vengeance that's coming upon them
 may be hastned. Then he began and said, Lord,
 I wish thy Enemies Day, Hour, and Power: They
 may not be idle; but, hast thou no other Work for
 them, but to send them after us? Send them after
 us, to whom thou wilt give Strength to flee, for
 Strength's gone: Twine them about the Hill,
 and cast the Lap of thy Cloak o'er old Sandy,
 thir poor Things, and save us this one Time;
 we'll keep it in Remembrance, and tell it to the
 commendation of thy Goodness, Pity and Com-
 passion, what thou didst for us at such a Time. In
 the mean Time, there was a dark Cloud of Mist
 betwixt them. After Prayer, he ordered two
 of them to give Notice of the Enemies Motion, and
 were sent to go their alone, and cry mightily to the
 Lord for Deliverance. In the mean Time that they
 were thus exercised, there came Posts to the Enemy,
 to them to go and pursue Mr. Remwick, and a great
 company with him. After the Enemy were gone,
 called them together, and said, Let us not forget
 to return Thanks to the Lord, for hearing and an-
 swering us in the Day of our Distress; and char-
 ing the whole Creation to praise the Lord, and
 adju-

adjured the Clouds to praise him. Then he
down at the Side of a Well, and enquired if th
had any Crumbs of Bread : Some of them had so
few Crumbs ; When seeking a Blessing, he sa
Lord, Thou who bless'd the few Loaves and Fish
and made them sufficient for so many, bless
Water and these Crumbs to us ; for we thought
should never have needed any more of these Cu
ture-comforts.

29. A few Days after this, the foresaid Muirhead was in a House alone, at a Distance to
the rest ; and the Morning was a dark Mist, so
he knew not whither to go, or where to find them
only he heard him speak of the Name of a Place
where he was to baptize some Children. He ga
a Sixpence to a Lad to conduct him to that Place
which was Six Miles distant ; when he came,
was praying. After Baptism, he came to John, and
said, Poor straying Sheep, how come you to sin
from the rest ? I had a troubled Morning for you
do not this again, otherwise it will fare the wa
with you.

30. About this Time, he and John Clark, w
ordinarily was called Little-John, were in a Cave
Galloway : They had wanted Meat and Drink long
he said, John, better be thrust thro' with the Sword
than pine away with Hunger : The Earth and the F
iness thereof, belongs to my Master, and I have
Right to as much of it as will keep me from fail
ing in his Service ; go to such a House, and tell
them plainly, that I have wanted Meat so long
they will willingly give it. John said, Sir, I am
not willing to leave you in this Place your alone
for some have been frightened by the Devil in t
Cave : No, no, John, you need not fear that, I

the my Venture of him for a Time. *John* went, the People willingly gave him some Meat ; when he came back, he said, *John*, It is very hard living in this World, incarnate Devils above the Earth, and Devils beneath the Earth ; the Devil has been here since ye went away ; I have sent him off to hisaste, we'll be no more troubled with him this night.

1. A little after this, he being yet in *Galloway*, *John Muirhead*, and some others being with him, said to him, This is a very melancholly, weary time, it being killing Time ; he replied and said, there are more dark weary Days to come, when your Pulpits will be full of Presbyterian Ministers, and it will turn so dark upon you, that many will not know what to do, whether to hear or bear ; and they shall then be reckon'd Happy that run well through at *Pentland*, *Bothwell* and *Airdrie*, and wan fairly off the Stage, and got Martyrs for Christ ; for the Ministers will cut off many the most serious, and zealous Godly at the Web's end. But I'll be hid in a Grave. They enquired, what will become of the Testimony of the Church of *Scotland*? Then he plucked the Bonnet from his head, and threw it from him, saying, See ye how Bonnet lies ? The sworn to, and sealed Testimony of the Church of *Scotland* will fall from among the hands of all Parties, and will ly as clois upon the ground as ye see my Bonnet ly. How lamentably his accomplished, to the Observation of all who with half an Eye ?

2. At this Time it was seldom that Mr. *Peden* could be prevailed with to Preach frequently, answering and advising People to pray meikle, saying

ing, It was praying Folk that would win thro' the Storm : They would get Preaching both me and good, but not meikle Good of it until Ju-
ments were poured out, to lay the Land delo-
And at other Times, We needed not look for a g-
or good Day of the Gospel, until the Sword of
Frenches were amongst us, to make a dread-
Slaughter ; and then after that, bra' good Days,
and Mr. Donald Cargil saw as it had been with
Eye, and spake with one Breath ; and frequen-
when they prest him to preach, he had the s-
Expressions in his Answers.

33. Three Lads murdered at *Wigtoan* ; at same Time he was Praying at *Craigmyne*, m Miles distant, he cryed out, There's a Bloody criifice put up this Day at *Wigtoun* ; these are Lads of *Kirkelly*. And these who lived ne knew not of it till it was past. I had this Acco from *William M'Dougal*, an old Man in *Ferry* near *Wigtoun*, worthy of Credit, who was sent.

34. After this, in *Auchengrooch Muirs in Nidale*, Captain *John Matthison* and others being w him, they were alarmed that the Enemies w coming fast upon them ; they designed to put in some Hole, and cover him with Heather : not being able to run hard, by reason of Age, desired them to forbear a little, until he pray where he said, Lord, we are ever needing at Hand ; and if we had not thy Command to on thee in the Day of our Trouble, and thy P-
mise of answering us in the Day of our Distress we wot not what would become of us : If we have any more Work for us in thy World, all us the Lap of thy Cloak the Day again ; and if

the Day of our going off the Stage, let us win
honestly off, and comfortably thorow, and our
Souls will sing forth thy Praises to Eternity, for
what thou hast done to us, and for us. When ended,
ran his alone a little, and came quickly back,
singing, Lads, the bitterest of this Blast is over ;
there will be no more troubled with them to Day.
Not and Horse came the Length of Andrew Clark's
Auchengroch, where they were covered with a
dark Mist ; when they saw it, they roared like
holy Devils, as they were, crying out, There's the
founded Mist again, we cannot get these dam-

Whigs pursued for't. I had this Account
from the said Captain John Mathison.

35. About this Time, He was in a House in
the Shire of Air, where James Nisbet was staying,
till last Year, lived in the Castle of Edinburgh,
and is now honestly off the Stage, and gone to his
Country. At Night he was standing before the Fire,
where he uttered some Imprecations upon the cursed
Intelligencers, who have told the Enemy that I'm
gone out of Ireland. When James took him to the
House where he was to rest a little, James said, The
Intelligencers take notice of your Imprecations upon the
Intelligencers ; he said, Ye will know to Morrow
before 9 of the Clock, what Ground I have for it ;
I wish thy Head may be preserved, for it will be in
danger for me ; I'll take my own Time and be gone
from this House. Some-time in that Night he went
to a desert Place, and darning himself in a Moss-hag,
the next Morning James was going at the Harrows ;
about 8 of the Clock, there was a Troop of the Enemys
surrounding the House ; when James saw them,
he ran for't ; they pursued him hard, and he wan to
the Woods, where they could pursue him no furder with
Horses ;

Horses: They fired upon him, and he having Knots upon his Hair on each Side of his Head, of their Bullets took away one of the Knots. ran where Mr. Peden was, who said, Oh, Jamie, I am glad your Head's safe, for I knew would be in Danger. He took his Knife, and to away the other Knot.

36. About this same Time, James Wilson Douglass, a singular known Man to many, was Airdsmoss; and being together some Time without speaking, as Mr. Peden's ordinary was, when there was any extraordinar Thing in his Head, he came to Mr. Cameron's Grave where he and other Eight were buried. After some Time sitting upon the Grave he gave James a Clap on the Shoulder with his heavy Hand, and said, James, I am going to tell you a strange Tale: James said, I am willing to hear't: He said, This is a dreadful Day, both of Sinning and Suffering, as indeed was, it being Killing-time, wherein many faint and could not endure the Scorching Heat of Persecution; and to some, the Lord in his Love gave Gourds of Strength, Support and Comfort that kepted them from fainting: But, said he, tho' it be a dreadful Day, it will not last long; Persecution will be stopt within a few Years, but you will not see it. And you are all longing and prying for that Day; but when it comes, ye will crack so much of it as you trow. And ye're a Man, James, and many others, with your Books, Papers and Drops of Blood (meaning our Master's Testimonies and Blood) and who but you, and your Bits of Papers and Drops of Blood? But when Day comes, there will a Bike of Indulged, Luke-warm Ministers come out of Holland, England and Ireland together with a Bike of them at Home, and so you

ing Things that know nothing, and they will
hyve together in a General Assembly ; and the
Black-hands with Blood, and the Black-hands with
Section, will be taken by the Hand, and the
and given them by our Ministers : And ye will
ken who has been the Persecutor, Complier or
Ferer ; and your Bits of Papers and your Drops
Blood will be shot to the Door, and never a
ord more of them, and ye and your Testimony
off at the Web's End, and ye and the like of
will get their Back-side : He gave him another
Clap upon the Shoulder, saying, Keep Mind
this, James Wilson ; for as the Lord lives, it will
certainly come to pass. James Wilson told me this
shortly thereafter, and renewed it again at the first
General Assembly, when he and I, and many others,
by the Accomplishment of this in every Particu-
to our great Grief.

37. In the Beginning of May 1685, he came
the House of John Brown and Isobel Weir, whom
married before he went last to Ireland, where he
lay all Night ; and in the Morning, when he
took his Farewel, he came out at the Door, saying
himself, Poor Woman, a fearful Morning, twice o-
, a dark misty Morning. The next Morning
wren Five and Six Hours, the said John Brown,
having performed the Worship of God in his Family
was going with a Spade in his Hand, to make
dry some Peat-Ground ; the Mist being very
dark, knew not until bloody, cruel Claverhouse com-
filled him with three Troops of Horses, brought
him to his House, and there examined him ; who,
as he was a Man of a stammering Speech, yet an-
swered him distinctly and solidly ; which made
Claverhouse to examine these whom he had taken to
his Guides thorow the Muirs, if ever they heard

him preach : They answered, No, no, he was
ver a Preacher. He said, If he has never preach
meikle has he prayed in his Time. He said to John,
to your Prayers, for you shall immediatly die. Wh
he was praying, *Claverhouse* interrupted him
Times. One Time that he stope him, he was plead
that the Lord would spare a Reistant, and not m
a full End in the Day of his Anger. *Claverho*
said, I gave you Time to pray, and ye're begun
preach ; he turned about upon his Knees, and sa
Sir, you know neither the Nature of preaching
praying, that calls this preaching ; then continu
without Confusion. When ended, *Claverhouse* sa
Take Goodnight of your Wife and Children ;
Wife standing by, with her Child in her Arms,
she had brought forth to him, and another Child
his firt Wife's, he came to her, and said, Now
bel, the Day is come, that I told you would com
when I spake firt to you of marrying me ; she sa
Indeed, John, I can willingly part with you
then he said, That's all I desire, I have no more
do but die, I have been in Case to meet with Dea
for so many Years. He kissed his Wife and Baine
and wished pnchased and promised Blessings to
multiplied upon them, and his Blessing. *Claverho*
ordered Six Soldiers to shoot him ; the most part
the Bullets came upon his Head, which scatter
his Brains upon the Ground. *Claverhouse* said
his Wife, What thinkest thou of thy Husband no
Woman ? She said, I thought ever much good
him, and as much now as ever : He said, It wa
but Justice to lay thee beside him ; She said, If
were permitted, I doubt not but your Cruel
would go that Length ; but how will ye make A
swer for this Morning's Work ? He said, To M

can be answerable ; and for God, I will take him by my own Hand. Claverhouse mounted his Horse, and marched, and left her with the Corps of her Husband lying there ; she set the Bairn upon Ground, and gathered his Brains, and tied up Head, and straighted his Body, and covered him with her Plaid, and sat down and wept over him ; it being a very desert Place, where never Cuckoo grew, and far from Neighbours. It was some Time before any Friends came to her ; first that came, was a very fit Hand, that old singular Christian Woman in the Cummerhead, named Jean Brown, three Miles distant, who had been tried with the violent Death of her Husband Penland, afterwards of Two worthy Sons, Thomas Weir, who was killed at Drumclog, and David Steil, who was suddenly shot afterwards, and taken. The said Isabel Weir, sitting upon her Husband's Grave-stone, told me, that before her, she could see no Blood, but she was in Danger faint, and yet was helped to be a Witness to this, without either Fainting or Confusion, except when the Shotts were let off, her Eyes dazzled. The Corps were buried at the End of his House where he was slain, with this Inscription on his Grave-stone ;

*In Earth's cold Bed the dusty Part here lies
Of one who did the Earth as Dust despise.
Here in that Place from Earth he took Departure,
Now he has got the Garland of the Martyre.*

This Murder was committed betwixt Six and Seven in the Morning : Mr. Peden was about ten or eleven Miles distant, having been in the Fields all Night ;

Night ; he came to the House betwixt Seven and Eight, and desired to call in the Family, that he might pray amongst them : He said, Lord, when wilt thou avenge Brown's Blood ? Oh, let Brown's Blood be precious in thy Sight, and hasten the Day when thou'lt avenge it, with Cameron's, Cargill's, and many others of our Martyrs Names ; and O for the Day when the Lord would avenge all their Blood. When ended, John Muirhead enquired what meant by Brown's Blood ; he said twice over, What do I mean : Claverhouse has been at the Presbitt's Morning, and has cruelly murdered John Brown, his Corps are lying at the End of his Houle, and poor Wife sitting weeping by his Corps, and no Soul to speak comfortably to her. This Morn after the Sun-rising, I saw a strange Apparition in the Firmament, the Appearance of a very bright clear-shining Star, fall from Heaven to the Earth, and indeed there is a clear-shining Light fallen this Day, the greatest Christian that ever I conversed with.

38. After this, two Days before Argyle was broken and taken, he was near to Wigtown in Galloway ; a considerable Number of Men were gathered together in Arms, to go for his Assistance ; they pressed him to preach, but he positively refused, saying, he would only pray with them ; where he continued long, and spent some Part of that Time praying for Ireland, pleading, That the Lord would spare a Remnant, and not make a full End in the Day of his Anger, and would put it in the Heart of his own, to flee over to this bloody Land, where they would find Safety for a Time. After Prayer they got some Meat, and he gave every one of the old Parishioners, who were there, a Piece out

own Hand, calling them his Bairns ; where he
is all to go no further, but for you that are
Bairns, I discharge you to go your Foot-length,
before you can travel that Length, he will be
ke ; and tho' it were not so, God will honour
ther him nor *Monmouth*, to be Instruments of a
od Turn for his Church, they have dipt their
nds so far in the Persecution. And that same
y that *Argyle* was taken, Mr. *George Barclay* was
aching, and perswading Men in that Country
go to *Argyle's Assistance*: After Sermon, he said
Mr. *George*, Now *Argyle* is in the Enemy's Hands
gone ; though he was many Miles distant. I
this Account from some of these his Bairns,
o were present ; and the last from Mr. *George*
clay's self.

39. After this, he was to preach at Night, at
Darrock in *Carrick* ; the Mistress of the House had
n too open-minded to a Woman, who went and
d the Enemy, and came back to that House, that
might not be suspected ; Mr. *Peden* being in
Fields, came in Haste to the Door, and ealled the
stress, and said, Ye've play'd a bonny Sport to
ur self, by being so loose-tongu'd ; the Enemy
informed that I was to drop a Word this Night
this House, and the Person who has done it, is
the House just now ; you'll repent it ; to Mor-
Morning the Enemy will be here, and ye'll
ve an ill rid-up Houfe : Farewel, I'll stay no
nger in this Place. To Morrow Morning, both
Hest and Horse were about the House.

40. In the same Year, within the Bounds of
Carrick, *John Clark* in *Muirbrook*, being with him,
Sir, What think ye of this present Time ? Is it
a dark and melancholly Day ? and can there
be

be a more discouraging Time than this ? He said Yes, *John*, this is indeed a dark discouraging Time but there will be a darker Time than this : These silly, graceless, wretched Creatures, the Curates, shall go down, and after them shall arise a Party called Presbyterians, but having little more than the Name ; and these shall as really as Christ was crucified without the Gates of Jerusalem on Mount Calvary, bodily ; I say, they shall as really crucify Christ in his Cause, and Interest in Scotland, and shall lay him in his Grave ; and his Friends shall give him his Winding-sheet, and he shall lie as one buried for a considerable Time : O then, *John*, there shall be Darkness, and dark Days, such as the poor Church of Scotland never saw the like of them, nor shall see, if once they were over ; yea, *John*, this shall be so dark that if a poor Thing would go between the East-Sea-Bank, and the West-Sea-Bank, seeking a Minister, to whom they would communicate their Cause, or tell them the Mind of the Lord, concerning these Times, he shall not find one, *John* asked where the Testimony should be then : He answered, In the Hands of a few, who shall be despised and undervalued by all, but especially by these Ministers, who buried Christ ; but after that, he shall get up upon them and at the Crack of his Winding-sheet, as many of them as are alive, who were at his Burial, shall be distracted and mad, for Fear, not knowing what to do : Then, *John*, there shall be brave Days, such as the Church of Scotland never saw the like ; but you shall not see them, but you may. The said *John Clark* has been at Mr. Murray's since, that it is a one for Matter and Substance with what Mr. Peale said to him in this 40 Passage.

41. In the same Year 1685; preaching in the
Night

Night-time, in a Barn at Carrick, upon that Text,
 Psal. lxviii. 1, 2. *Let God arise, and let his Enemies be
 scattered ; Let them also that hate him, flee before
 him. As Smoke is driven, so drive thou them.* So
 fulfilling how the Enemies, and Haters of God
 and Godliness, were tossed and driven as Smoke or
 Chaff, by the Wind of God's Vengeance, while
 on Earth, and that Wind would blow and drive
 them all to Hell in the End; Stooping down, there
 being Chaff among his Feet, he took a Handful of it,
 and said, *The Duke of York, the Duke of York, and
 King of Britain, a known Enemy of God and
 Godliness ; it was by the Vengeance of God that
 one ever he got that Name ; but as ye see me throw
 away that Chaff, so the Wind of that Vengeance
 shall blow and drive him off that Throne ; and he
 or no other of that Name, shall ever come on it
 again.*

42. About this Time, preaching at Carrick, in
 the Parish of Girvin, in the Day-time in the Fields,
 David Mason, then a Professor, came in haste, tramp-
 ing upon the People to be near him ; he said, There
 comes the Devil's Rattle-bag, we do not want him
 here ; After this, the said David became Officer in that
 County, and an Informer, running throw, rattling
 Bag, and summoning the People to their un-
 happy Courts for their Non-conformity ; for that,
 and his, got the Name of the Devil's Rattle-
 bag, and to this Day do. Since the Revolution,
 John complain'd to his Minister, that he and his
 is not that Name ; the Minister said, Ye well deser-
 Peat it, and he was an honest Man that gave you
 you and your's must enjoy it, there's no Help

in the world.
 43. A little before his Death he was in An-hin-
 L cloigh,

cloigh, in the Parish of *Sorn*, where he was born, in the House of *John Richman*, there being two Bed in the Chamber, one for him and one *Andrew Blair* who dwelt in or about the *New-milns*: When *Andrew Blair* offered to go to his Bed, he heard him very impudent with the Lord, to have pity upon the West of *Scotland*, and spare a Remnant, and not make a full End in the Day of his Anger ; and when he was on his Knees, walking up and down the Chamber, crying out, Oh the Monzies, the *French Monzies*, see how they run, how long will they run ? Lord cut the Houghs, and stay their Running. Where he continued all Night, sometimes on his Knees, and sometimes walking. In the Morning, they enquired what he meant by the Monzies ; he said, Oh Sir, ye'll have a dreadful Day by the *French Monzies* and a Sett of wicked Men in these Lands, who will take Part with them, the West of *Scotland* will pay dear for it ; they'll run thicker in the Water of *Air* and *Clyde*, than ever the Highland Men did. I lay in that Chamber seven Years ago, and said *John Richman* and his Wife told me, that these were his Words. At other Times, to the same Purpose, saying, O the Monzies, the Monzies will thorow the Breadth and Length of the South and West of *Scotland* ; O I think I see them at our Fides, slaying Man, Wife and Children ; the Remnant will get a Breathing ; but they will be driven to the Wilderness again, and their sharpest Show will be last.

To the same Purpose, spoke these Two following Ministers, to wit, Mr. *Thomas Lundie*, a godly Minister in the North at *Rotry* ; his Sister, a Lady in that Country, who died in the Year 1683, gave this following Account, That the said Mr. *Lundie*

after some Sickness, and seeming Recovery again; which comforted them; but one Morning, staying longer than ordinary in his Chamber, the foresaid ready knocking at his Chamber-door, who opening found him more than ordinary weighted; she asked him the Reason, seeing he was now better; whereupon smiling, he said, Within a few Hours I'll be taken from you; but alas, for the Day that I come upon Scotland: The Lord has letten me to see the Frenches marching with their Armies, thorrow the Breadth and Length of the Land, searching to their Bridle-reins in the Blood of all ranks, and that for a broken, burnt and buried covenant; but neither ye nor I will live to see it. As also, one Mr. Douglas a godly Minister in Alloway, a little before his Death, seeming as slumbering in his Bed, his Wife and other Friends standing by, when he awak'd, he seem'd more than ordinary weighted, and groan'd heavily, saying, Days for Scotland; his Wife asked him, What will be the Instruments? He said, The Sword of foreign Enemies, they will be heavy and sharp, but not long, but they will not be yet, but not long with them: But, O glorious Days on the Back of them, to poor wasted Scotland. As also, some Notes in a Preface by godly Mr. John Welsh, sometime Minister of the Gospel in the Parish of Iron-gray, in Alloway, a little after the Break at Bothwell-Bridge, who shortly thereafter ended his Days in Peace at London, after many Years hunting for his Life. He said, O but I have great News to tell you this Day; but you may say, Can you tell us greater News than them that's in Edinburgh, that they are heading, and hanging, and shedding the Blood of the Saints? But, said he, I have greater News

to tell you from my great Master, and that is, I see all *Scotland* a Field of Blood ; and I see all *England* and *Ireland*, a Field of Blood ; but before that Time the Church will get a Breathing, but she will fall asleep, and will not improve it ; but the first Warning she will get, the Man will step over his Bed side in his Wife and Children's Blood ; then the Church will awaken, and it will be at such a Nicety of Time, that one of the Nations will not be able to help another. O but any of you, who have Mourned with our Lord, had need to pray that that sad Day may be prevented ; but the Decree is gone forth and past in Heaven, 'tis past Remedy.

44. *Some Notes of Mr. Peden's last Preface in the Colmwood, at the Water of Air, a little before his Death.*

My Master is the Rider, and I'm the Horse; never love to ride but when I find the Spurs, know not what I have to do amongst you this Night : He wish'd it might be for their Good, for it would be the last : It is long since it was our Delight to God, to have you taken off our Hand ; and now he's granting us our Desire. There are four or five Things I have to tell you this Night, and the First is this, A bloody Sword, a bloody Sword, a bloody Sword for thee, O *Scotland*, that shall pierce Hearts of many. 2dly, Many Miles shall ye travel, and shall see nothing but Desolation, and ruinous Wastes in thee, O *Scotland*. 3dly, The most fertilest Places in *Scotland*, shall be as waste and solate as the Mountains, 4thly, The Women with Child shall be ript up and dashed in Piebates. 5thly, Many a Conventicle has God had in thee, O *Scotland*; but ere long, God shall have a Conventicle that will make *Scotland* tremble : Many a Preacher has God waired on thee ; but ere long, G.

judgments, shall be as frequent as these preeious meetings were, wherein he sent forth his faithful servants, to give faithful Warning of the Hazard of thy Apostacy from God, in breaking, burning, and burying his Covenant, persecuting, slighting, and contemning the Gospel, shedding the precious blood of his Saints and Servants; God sent forth a *Welwood*, a *Kid* and a *King*, a *Cameron* and a *Cargil*, and others, to preach to thee; but ere long, God shall reach to thee by Fire, and a bloody Sword. God will let none of these Mens Words fall to the Ground, that he sent forth with a Commission to teach these Things in his Name; he will not let the Sentence fall to the Ground, but they shall have a sure Accomplishment, to the sad Experience of many. In his Prayer after Sermon, he said, *Lord, thou hast been both good, and kind to old thine, thorow a long Tract of Time, and given him, for many Years in thy Service, which have been but as many Months; But now he's tyr'd of thy World, and hath done the Good in it that he will do; let him win away with the Honesty he has, for he will e Father no more.*

45. When the Day of his Death drew near, and not able to travel, he came to his Brother's House in the Parish of *Sorn*, where he was born; he caused a Cave, with a Saughen-bush covering the mouth of it, near to his Brother's House; the Enemies got Notice, and searched the House narrowly many Times. In the Time that he was in this Cave; he said to some Friends, That God shall make *Scotland* a Desolation. 2dly, There should be Remnant in the Land, whom God should spare and hide; 3dly, They should lie in Holes and Caves of the Earth, and be supplied with Meat and Drink;

Drink ; and when they come out of their Holes
 they should not have Freedom to walk for Hum-
 ling on dead Corps. 4^{thly}, A Stone cut out of the
 Mountain, should come down, and God should
 avenge on the great Ones of the Earth, and the
 Inhabitants of the Land, for their Wickedness, and
 then the Church should come forth with a bonnie
 Bairn-time at her Back, of young Ones ; he wished
 that the Lord's People might be hid in their Caves
 as if they were not in the World, for nothing
 would do it, until God appeared with his Judg-
 ments, and they that wan through that bitter and
 short sharp Storm, by the Sword of the French
 and a Sett of unhappy Men taking Part with them,
 then there would be a Spring-tide Day of the Pe-
 ty, Purity, and Power of the Gospel ; giving them
 that for a Sign, If he were but once buried, they might
 be in Doubts ; but if he were oftner buried than
 once, they might be perswaded, that all he had said
 would come to pass ; and earnestly desired them
 to take his Corps out to *Airdsmoss*, and bury
 beside *Ribble*, meaning Mr. *Cameron*, that he might
 get Rest in his Grave, for he had gotten little
 through his Life ; but I know ye will not do it.
 He told them, that bury him where they would,
 he would be lifted again ; but the Man that
 first put his Hand to lift his Corps, four Things
 should befall him, 1. He should get a great
 From a House. 2. He should fall in Adul-
 3. In Theft, and for these he should leave the L-
 4. Make a melancholly End abroad for Mur-
 which accordingly came to pass. This was
Murdoch, a Mason to his Trade, but then in the
 Drury Service, who first put to his Hand to
 Corps. A little before his Death, he said, Ye

I will be angry where I will be buried at last; but I charge you all to lift my Corps again. At last, the Morning early, he came to the Door, and left his Cave; his Brother's Wife said, Where are you going? the Enemies will be here; he said, I know that. Alas, Sir, what will become of you, you must seek to the Cave again; he said, I have done with that, for it is discovered; but there is no Matter, within 48 Hours I will be beyond the Reach of the Devils Temptations, and his Instruments in Hell and on Earth, and they shall trouble me no more. About three Hours after he entred the House, the Enemies came, and found him not in the Cave, searched the Barn narrowly, casting the unthreshed Corn, and searched the House, stobbing the Beds, but entred not the Place where he lay. He told them, that bury him where they would, he would be lifted again, and within 48 Hours he died: He died in January 28th, 1686, being past sixty Years, and was buried in the Laird of Affleck's Isle. The Enemies got Notice of his Death and Burial, sent a Troop of Dragoons, and lifted his Corps, and carried them two Miles to Cumnock Gallows-foot, and buried him there, after 40 Days being in the Grave, beside other Martyrs. His Friends thereafter set a Grave-stone above him, with this Inscription.

Here lies Mr. ALEXANDER PEDEN,
a faithful Minister of the Gospel sometime at
Glenluce, who departed this Life January
28th, 1686, and was raised after six Weeks out
of his Grave, and buried here out of Contempt.

After this, that Troop of Dragoons came to quarrel in the Parish of Cambusnethan, two of them were

were quartered in the House of *James Gray*, Acquaintance, being frighted in their Sleep, started up, and clapped their Hands, crying, *Peden, Peden*. These two Dragoons affirmed, that out of their Curiosity they opened his Coffin to see his Corps, and yet they had no Smell, tho' he had been 40 Day dead.

All the Tyranny and Cruelty of these Times, by these Enemies of God and Godliness, that were exercised upon the Bodies and Consciences of the Lord People, was said, That it was all for Rebellion there was no Ground to think or fear, that the Corps of that Servant of Christ, after six Weeks lying in the Grave, would rise in Rebellion against them; this is somewhat like that which Historians give an Account of, That the Popish Party made Search for the Bones of *John Wickliffe*, the great Opposer in his Life, by his Writings, 42 Years after his Death, found Bones, but were uncertain whether they were his or not, and took them up to the Head of an Hill, and burnt them, and gathered up the Ashes in a Pock, and threw them into a River. Mr. *Samuel Clark* gives another Instance of a Christian Jew in Italy, who, after the Popish Party had murdered him, laid his Corps in the open Street of the City, prohibiting all to bury him, where they lay 9 Days, and instead of Smell they had a sweet charming Smell, which induced many People to stand and wonder; which, when the Enemies found the sweet Smell themselves, caused take them up, and bury them.

All these foregoing Instances I am surely informed of, for Matter and Substance, except the passage, which is said, he spoke to *John Clark Muirbrock*, within the Bounds of *Carrick*, in

85 Year, and has been passing from Hand to
and almost ever since in Write: I sent a Friend
Miles to him for the Certainty of it ; and altho'
was my old Acquaintance, he delayed to give it ;
it promised to visit Mr. Murray in Penpont, in
September 1723, and gave him a full Account, but
is not performed his Promise. Captain John Camp-
bell of Walwood, his Master, promised to get a true
Account from himself, and send it to me, but has
not done it ; I am informed, that some other Friends
quired at the said John, who owned, that that
Passage was all one for Matter and Substance
what Mr. Peden said to him.

There are other Two Passages, that for many Years
have often heard from Friends, and I doubt nothing
of the Truth of them in my own Mind, tho' I be
not pointed in Time and Place.

First, One Day preaching in the Fields, in his
Prayer, he prayed earnestly for the Preservation of
the People, and again and again, pray'd for that
Man that was to lose his Life : The Enemies came
upon them the same Day, and fir'd upon the People,
and there was none of them either wounded or kil-
led, save one Man, and he was shot dead.

A 2d Passage, One Time he was preaching, and
ring a very large Offer of Christ in the Gospel-
Gems; an old Woman sitting before him, he laid
His Hands upon every Side of her Head, and rock-
ed her from Side to Side, and said, Thou Witch-
wife, thou Witch-wife, thou Witch-wife, I offer
myself to thee, quit the Devil's Service, thou hast
had Master, thou will never make thy Plack a
Master of him ; and if thou will break off, and re-
nounce the Devil's Service, I promise thee in my

ster's Name, that he will give thee Salvation. After this, there was a discernable Change in her Practice and when she was a dying, she confessed, that she was either engaged in the Devil's Service, or was engaging : And express her great Thankfulness, that she had the Happiness to hear Mr. Peden at that Time.

As for that Paper, that has been passing from Hand to Hand in Print, these several Years, i
Mr. Peden's Name, which is said to be found in Ireland, and supposed to be his ; I made all Search both in Scotland, and in Ireland ; but could never find one that had been conversant with him, that ever heard him have many of the Expressions that are in that Paper.

A short Relation of the Defections, and Waywounding of the Interest, that Alexander Gordon and John Dick, and many others in the Year 1685 fell into, which Mr. Peden did foresee and foretell before, as is to be found in the 23d Passage; in which he fell himself, for which he expressed great Sorrow to James Wilson, and to Mr. Renwick, that Discourse that past betwixt them when dying.

First, This Alexander Gordon, before this, was joint in Principle, and Suffering with Mr. Renwick and that People ; but, after this, was turned away with Robert Cathcart, John and Quintin Dicks, George Welsh, and many others, in the Societies of Carrick, some in Galloway and Calder-Muir, chiefly by Means and Influence of Mr. George Barklay, Robert Langlands : The most Part of all the Ministers having deserted the publick Standard of

Gospel, after Bothwel-Bridge, and left People to be destroyed, both Soul and Body, by the Foxes, Wolves, Snares and Sins of that Day ; especially the foresaid Two, and others who went to Holland, hid themselves out at Home and Abroad, by Misrepresentations and Informations against honest people, and the Grounds of their Sufferings, which had a direct Tendency to quench Love, and mar the Sympathy of all Foreigners and Strangers, with that suffering Society-people : Hence in April 1685, Mr. George Barklay, and others, came to the Welt of Scotland, in order to engage, preach up, and prepare a People to join Argyle, who came to Scotland about the Middle of May thereafter, with some men, and many notable Arms ; which, when Mr. Renwick, and the General Correspondents of the united Societies saw, his *Manifesto* made them Demur, and Hesitate to Concur in that Expedition, upon these Grounds and Reasons, *First*, because it was not concerted according to the Ancient Plea, of the Scottish Covenanters, in Defence of greater Reformation, expressly according to our Covenants, National and Solemn League. *Secondly*, Because no Mention was made of these Covenants, or of Presbyterian Government, of Purpose left Sectarian Party should be irritate. *Thirdly*, Because it opened a Door for Confederacy with Sectarians and Malignants. *Fourthly*, Because of profligous Admission into Trust, Persons who were enemies to the Cause and Accession to the Persecution, to wit, Argyle's self, who many Times, if not always, was a Member of the bloody Council, from May 1663, until 1681, and whose Vote took away the Life of Mr. Donald Cargil; and next to him, Sir John Cochran of Ochiltree, who was so

guilty of that great Gush of the precious Blood of Mr. Cameron, and these with him at Airdmost. These Grounds and Reasons, are to be found in Mr. Renwick's Informatory Vindication, and in his Life and Death: These Reasons, Mr. Wodrow calls Heats Heights and Extreams; this infensed these that set up, and took Part with Argyle, and made them to express themselves more bitterly against that contending Handful: Thus, after Mr. Barclay, and others with him, had kindled a Fire of Division amongst that People, who had been unite for Five Years before: And after that Expedition was over Mr. Barclay said, He had some Business at Edinburgh, but would shortly return and take Part with them; but when he came to the witty lown-warm Air of Edinburgh, the Heat of Summer 1685 being over, the Tables better covered, the Chamber warmer, and the Beds softer than the cold Hill and Glens of Carrick, and Galloway, or the water Mosses and Bogs of cold Calder-Muir; he forgo to fulfil his Promise, and suffered them to shift for themselves: Mr. Langlands, and Mr. Adam Acorn, took one Turn more in these Places, and added more Fuel to these Fires of Divisions, and then left them altogether, and sided with the Indulged and Luke-warm, and thereafter with York's Toleration. Then the Simple and Misled of these Societies saw themselves led and left upon the Ice; many of them returned with Blushing to Mr. Renwick, at their former Societies; but never that Cordialne Love, Light, Life, nor Zeal, as before; the foresaid topping, leading-Men, in these Divisions, wax worse and worse in ridiculing, making Sport and Rythm, with Laughter upon Mr. Renwick, at their former Brethren; some who had been Witnes-

it, unhappily told Mr. Renwick. I saw him much troubled and grieved ; after a little musing, with much Calmness, said, Well, well, I am sorry for them ; but said he to James Wilson, and my self, Mark these Men, and remember that I said it, that as they are now fallen from Strictness of Principles, they will not long retain Strictness of Practice ; and their Laxness and Looseness shall be such, that all make them contemptible in their Life, and their Names unsavoury when dead. In the Beginning of this Month of May, Mr. Peden was at Family-worship in the Shire of Air; in his Discourse he was asserting some Truths, the fore-mentioned John Dick being present, he said, This is as true, as thou John Dick shall make Defection, and I found the Testimony ere Lambass ; James Nisbet was Witness to this. The Truth of these Things I assert, not only that their thriving Days in Religion and Zeal were now gone, but some of them I saw scandalously drunk, and credibly informed of gross Things in their Practices. The fore-mentioned Mr. Gordon being in Drink, went out to a combat, and lost much Blood, and going up Stairs, he lost his Feet, and brain'd himself, where he lay, in Edinburgh. It was the Observance of several solid tender Christians, That Mr. Gordon, and those who were with him, had always more of a fighting and contending Spirit, by Swords, Guns, and Tongues, than ever they had of a Spirit of Prayers and Tears, which are the Saints chief Weapons. I was before this, fourteen Months in Prison, without distinct Informations, but especially three Months closed up in Dunottar Castle, in the very Heat of those Divisions, when I happily escaped out of the Hands of those butchering Enemies ; I came to Calder-muir, the

the Members of these Societies being all my intimate Acquaintances, leaving them all of one Mind, but found them so divided and confused, that I knew not what to believe, nor whom to believe, except few of the most serious and tender, who remained unmoved or shaken. In this Perplexity, I went and heard Mr. *Langlands*, for my own Information and Satisfaction, preaching in a House to a very few where I got more Offence, both in his Conduct and Discourse, but especially in Converse, speaking bitterly against some Conclusions of the general Correspondence of the united Societies, for Management and Order among themselves, which every Society might do, calling them, notable Devices of the Devil, venting their Zeal more against Mr. *Renwick*, than any other Part or wicked Thing in the Land : These Things made me to haste to Mr. *Renwick*, having heard, and been with him before I was taken, I found him and these that stood with him, as I left them, a sweet, calm, refreshing Gospel-Air, with an uniform Zeal, which was both confirming and comforting to me. After Mr. *Renwick's* Death, I had the Occasion of riding Twenty Miles with Mr. *Langlands*, where I used all Freedom with him, all Things that were most offensive to me in the Time, especially that Letter that he wrote to Mr. *Witherspoon*, against Mr. *Renwick*, that Cause and People : He said, He was never so much ashamed any thing in his Life ; for, said he, I dipt my Pen Gall against him, but he dipt his in Honey to it. Whoso desires to be further informed in the Divisions and Confusions of that Juncture of Time, let them peruse the Life and Death of Mr. *Renwick*, little after his publick Martyrdom, written

Mr. Alexander Shields, which are now published to
the World.

The kindling of a Fire of Division and Confusion amongst the united Societies, is not so much to be wondered at, as the Influence of the false Misrepresentations and Informations, and unhappy Advices of Mr. George Barclay, and Mr. Robert Langlands, had upon that singular Man Mr. Peden, to make him express himself so bitterly against Mr. Renwick, that he would set himself in Opposition to him, and make his Name stink above the Ground ; and fell into the same Defections, and wounded the same Interest ; at the same Time that he did threaten, foresee, and foretell, that others would fall into, particularly Alexander Gordon, as may be seen in the 23d Passage ; and John Dick and his, with Aggravations beyond theirs, that he helped them to stifle their Convictions, and harden them and others in their Defections, and make them hideous, and be more confident in breaking of the heart of Mr. Renwick more and more, with Rejoicings, and Talking to the Grief of those who were sore wounded with the Tyranny I had Defections of that Day, even after so many Years, and so many Evidences and Expressions of Love, Sympathy, and being well pleased with him, in that People, Cause, and Way of contending for the same. One Instance see in the 23d Passage of his life, and after Converse with him a little after he came out of Ireland, at Carronable ; where, when Mr. Renwick pressed him to join and assist, in keeping up the publick Standard of the Gospel, he answered, Be ye busy about the Work, God has put you and look not to me, nor any other Minister, for either of us will see the Deliverance. How astonishing

ing may this be to all? for which he payed dear af-
terward; that as he said to *James Wilson*, that from
the Time that he drank in these false Reports, and
followed these unhappy Advices, it had not been
with him as formerly; and when he was a dying
sent for Mr. *Renwick*, who hastened to him, who
found him lying in very low Circumstances, o-
vergrown with Hair, and few to take Care of him
as he never took much Care of his Body, seldom
unclothed himself, these Years, or went to Bed.
When Mr. *James* came in, he raised himself upon
his Bed, leaning upon his Elbow with his Head
upon his Hand, said, Sir, are ye the Mr. *Jam-*
Renwick, that there is so much Noise about? He an-
swered, Father, my Name is *James Renwick*; but I
have given the World no Ground, to make any Noise
about me; for I have espoused no new Principle
Practice, but what our Reformers and Covenanters
maintained. Well, Sir, said Mr. *Peden*, turn about
your Back; which he did in his condescending Ten-
per. Mr. *Peden* said, I think your Legs too small,
and your Shoulders too narrow, to take on the whole
Church of *Scotland* upon your Back: Sit down, Sir,
and give me an Account of your Conversion, and
your Call to the Ministry, of your Principles, and
the Grounds of your taking such singular Coun-
ses, in withdrawing from all other Ministers; which
Mr. *Renwick* did in a distinct Manner; of the Lord's
Way of dealing with him from his Infancy, a
of three Mornings successive, in some retire Place
the King's Park, where he used to frequent before
he went abroad, where he got very signal Ma-
festations and Confirmations of his Call to the Minis-
try, and got the same renewed in *Holland*, a
ittle before he came off: With a distinct short
account of his Grounds upon which he contended
ga

inst Tyranny and Defections, and kept up an
five Testimony against all the Evils of that Day.
hen ended, Mr. Peden said, Ye have answered me
my Soul's Satisfaction, and I am very sorry, that
should have believed any such ill Reports of
u, which have not only quenched my Love to
u, and marred my Sympathy with you ; but
ade me exprest my self so bitterly against you,
which I have sadly sinarted : But, Sir, ere you
you must pray for me, for I am old and go-
ing to leave the World : Which he did with more
an ordinary Enlargement ; when ended, he took
m by the Hand, and drew him to him, and kissed
m, and said, Sir, I find you a faithful Servant to
ur Master, go on in a single Dependence upon
e Lord, and ye will win honestly through, and
anly off the Stage, when many others that hold
t Head high will fall and ly in the Mire, and
ake foul Hands and Garments ; then prayed,
at the Lord might Spirit, Strengthen, Support and
comfort him in all Duties and Difficulties. James
son was Witness to this, and James Nisbet, who
lived in that Country-Side, could have asserted
Truth of this.

These and many such Instances may be a War-
ng to all tender, zealous Souls, to beware in cal-
ing in Question or Debating of known, clear, con-
firmed Duties and Sins, which oft have drawn on
Darkness, and led and made Way for Snares
and Sins, and to follow no Man, even a Paul, fur-
ther than they follow Christ ; and many great and
Men have been in greater Hazard, and got
Hurt by pretended Friends, yea real Friends
good Men, than from the common Enemies :

N

That

That faithful and valiant Man of God, that was sent to Jeroboam's Bethel, was turned out of the Way, by an old ly-by, lying Prophet, who had the Impudence to pretend the Word of the Lord for it and the Manner of that worthy Man's Death, set up as a Beacon to all the Lord's People in all Ages a Barnabas, carried away with the Dissimulation of a fainting relapsing Peter; the unhappy Misrepresentations and Advices of these two deserving good Men and Ministers, Mr. George Barclay and Mr. Robert Langlands, who had their Hands many good Turns in their Time, had more Influence upon that singular good Man Mr. Peter to put his Feet out of the Threats than all the Six and twenty Years Tyranny of Persecution he endured: It tended much to the perpetual Commendation of the never to be forgotten Mr. Renwick who was never dantened with Frowns, nor inclined with Flatteries; let all the Lord's People make that Use of it also, however long they have been upon the Stage, and whatever steady Course they have steered, and whatever have been their Attainments and Experiences, still not to be high minded but fear. The Man of God, blest Cargill, a little before his publick Murder and violent bloody Death preaching upon that Text, *Be not high minded, fear;* said, among many other of his Sententious Sayings, That a Christian might go through Nine Trials, and carry honestly in them, and fall the Twentieth. While in the Body, be not high minded, but fear.

*The exact Copy of a Letter from Mr. Alexander Peden,
to the Prisoners in Dunottar Castle, in the Month
of July 1685, being above Eightscore, being Sixscore
and two Men, and Forty six Women, all driven into
one Vault.*

Dear Friends,

Long to hear you how spend your Time, and how the Grace of God grows in your Hearts : know, ye and others of the Lord's People, by Reason of the present Trial, have got up a Fashion of complaining upon Christ ; but I defy you to speak an ill Word of him, unless you wrong him ; speak as you can, and spare not ; only I request you, let your Expressions of Christ be suitable to your Experience of him : If ye think Christ's House bare, and ill provided, harder than ye looked for, assure your selves, Christ minds only to diet you, and not to hunger you ; our Steward kens, when to spend, and when to spare : Christ knows well, whether Heaping or Straiking agrees best with our narrow Vessels, for both are alike to him ; sparing will not enrich him, and spending will not impoverish him ; he thinks it ill-win that's holden off his People ; Grace and Glory comes out of Christ's lucky Hand. Our Vessels are but feckless, and contain little ; his Fulness is most straitned when it wants a Vent : It is easy for Christ to be holden busily in dividing the Fulness of his Father's House, to his poor Friends ; he delights not to keep Mercy o're Night, every new Day brings new Mercies to the People o'f God ; he's the easiest Merchant ever the People of God yoked with ; if ye be pleased with the Wares, what of his Graces makes belt for you,

he and ye will soon sort on the Price ; he'll be
 good cheap, that ye may speir for his Shop again
 and he draws all the Sale to himself. I counsele
 you to go no further than Christ ; and now, whe
 it is come to your Door, either to sin or suffer,
 counsel you to lay your Count with Suffering
 for an Outgate coming out of any other Airth w
 be prejudicial to your Souls Interest : And
 your Encouragement, remember, he sends no
 awarefare on their own Charges ; and blest is t
 Man that gives Christ all his Money ; it will bee
 for you to block with him, when you want Han
 Money ; and the less ye have, he has the mo
 Heart to frist you, and so it is best for you
 keep in with your old Acquaintance : New A
 quaintance with strange Lords, is the ready W
 to make a Wound in Grace's Side, which w
 not heal in Haste ; the Sore may close before t
 Wound dry up ; for Grace is a tender Piece, a
 is very easily distempered with the Backslidin
 of our present Time ; and if the Wheels of it
 once broke with Sin, all the Moyen in the Wor
 will not make it go about, until it be put
 Christ's Hand. I hope, I have said more on t
 Matter than is needful, for I have seen the Man
 of Tenderness deeply drawn on your Carriag
 The Temper of these backsliding Times invites us
 double our Diligence in seeking of God ; for it see
 God has a Mind to search *Jerusalem* with ligh
 Candles, and to visit all your Chambers ; and th
 shall not be a Pin in all your Graces, but G
 shall know whether it be crooked or even ; he w
 never halt until he at the Bottom of Mens Hear
 He has turned out some Folks Hearts already, a
 has lit mo ; it seems he has a Mind to make

side the Out side: There was but a small Wind
 our former Trials, and therefore much Chaff
 scattered and hid among the Corn ; God has
 now raised a strong mighty Wind, and it is cer-
 tain that Christ's Corn cannot be driven away, he
 will not want a Hair of his Peoples Head, he
 knows them all by Head-mark ; if our Hearts could
 cease after him, we would rather choose to die
 believing and suffering, than sin by Compliance.
 to defy the World to steal a Lamb out of Christ's
 Stock unmist ; what is a wanting at the last Day of
 Judgment, Christ must make them all up : The
 world will not ly long, when the People of God
 have the Worst of it, when the Wind is both
 at their Back and Face ; a great Fire in God's Fur-
 nace, will soon divide the Gold from the Dross ;
 God's Mill has been grinding fast, and it will not
 stand for Want of Water ; if the People of God
 would hold out of the Gate, and give Enemies a
 Field, that God may be full of their Flesh, and
 is like, he may give his Enemies a Knock o're
 Peoples Head. God is giving the Saints a little
 put trial, somewhat sharper than ordinary, that they
 may come out of the Furnace as a refined Lump,
 that they may run and be ready at the Touck of the
 drum : It is honourable to be a Footman in Christ's
 company, and run at Christ's Foot from Morning
 Evening ; the weakest in all Christ's Company
 will not tire to go and ride Time about, for Christ
 will take his Friends on behind him ; when they
 begin to weary, and dow not hold Foot, Christ
 will wait on them. O how sweet will it be, to
 Christ marching up in a full Body, with all the
 trumpets sounding the Triumph of the Lamb's
 Glory, when his Sword shall be made red with
 the

the Blood of his Enemies, when all the Heathen shall be rounding among themselves, that he has done so great Things for his Followers! Verily fear, the Followers of the Lamb shall be forced to tread on the dead Corps of wicked Men, ere all the Play be played; the whole Land shall have enough ado to shovel them into the Earth; Christ will be faster with his own Hand, than the Kingdom can be able to bury; and many shall be buried straighted, and Moals shall be the Winding-sheets many that look Life-like in that Day. The Blood of God's Foes shall preach strange Things to People, and we should rejoice with trembling; that will not serve God, to themselves be it farre. The Day is near, when Blood shall be the Signal Christ's Soldiers, and No Quarters shall be given. Word; Death and Destruction shall be written broad Letters on our Lord's Standard, a Look him will be a dead Stroke to any that comes in the Way. It is best for you to keep under the Shadow of God's Wings, and to cast the Lap of Christ Cloke over your Head, until ye hear him say, the Brunt of the Battle is over, and the Showers flaked; I am confident, the safest Way to the Shower, is, to hold out of God's Gate, and keep within his Doors, until the Violence of the Storm begin to ebb, which is not yet full. Christ deals tenderly with his young Plants, waters them oft, lest they go back; be painful, lose not Life for the seeking. Grace, Mercy, Peace be with you.

I Recommend these Views, Thoughts and Notes upon
Covenant of Redemption, as the Extract of God's
Word, that in Crosses and out of Crosses ye may Rejoice.

It is known to all Men, That in the Presence
of the Ancient of Days, it was finally contracted,
and unanimously agreed, betwixt these Honourable
and Royal Persons in the God-head, *to wit*, The
Great and Infinite LORD of Heaven and Earth,
on the one Side; and JESUS CHRIST, God-Man,
the eternal and undoubted Heir, on the other
Side, in Manner, Form and Effect, as follows;
that forasmuch as the LORD JESUS CHRIST
is content, and obliges himself to become Surety,
and to fulfil the whole Law; and that he shall
offer, and become an Offering for Sin, and take
the Guiding of all the Children of GOD on him,
and make them perfect in every good Word and
Work; and that of his Fulness, they shall all re-
ceive, Grace for Grace; and also present them
in, Wife and Bairns, on Heaven's Floor, and
none of them; and that he shall raise them up
the last Day, and come in on Heaven's Floor,
with all the Bairns at his Back: Therefore, the
Great and Infinite LORD of Heaven and Earth, on the other
Side, binds and obliges himself to CHRIST, to
lead all the Elect into the World, and to deliver
them all fairly to CHRIST; and also to give him
Body, Flesh of their Flesh, and Bone of their
Bone; and to carry CHRIST through in all his
undertaking in that Work, and to hold him by
the Hand: And also, let the Holy GHOST, who
is our Equal, go forth into the World, that he
may be Sharer in this great Work; and also, of
the

the Glory of this Noble Contrivance ; and let him enlighten the Minds of all those whom we have chosen out of the World, in the Knowledge of our Name ; and to convince them of their lost State and perswade and enable them to Embrace and Accept of his Free-love-offer ; and to Support and Comfort them, in all their Trials and Tribulations especially these for our Name's-sake ; and to sanctifie them, Soul and Body, and make them fit for serving Us, and dwelling with Us, and singing forth the Praises of the Riches of Our free Grace, in this Noble Contrivance, for ever and ever : Likewise, the same Noble LORD of Heaven and Earth doth fully Covenant Grace and Glory, and a good Things, to as many as shall be perswade and enabled to Accept and Embrace You, as the LORD, KING and GOD : And moreover, He allow the said JESUS CHRIST, to make Proclamations by his Servants, to the World in his Name, that all that will come and engage under his Colours, he shall give them noble Pay in Hand for the present, and a rich Inheritance for ever ; with Certification, that all those who will not accept of this Offer, for the same Cause, shall be guilty, and eternally condemned from Our Presence, and tormented with the Devils, whom We cast out from Us, for the Pride and Rebellion, for the Glory of Our Justice through Eternity.

In Testimony whereof, He subscribes thir Presence and is content the same be registrate in the Books of holy Scripture, to be kept on Record to future Generations. Dated at the Throne of Heaven, in the ancient Records of Eternity.

Having Three Years ago published the then gathered Passages of Mr. Peden's Life and Death, with an earnest Request to all, That what further Passages I had then been informed and confirmed of the Certainty thereof, that they would send me distinct Accounts of the same, and I promised they should be faithfully published : Accordingly since, Persons of Integrity have written me the following Accounts from England, Ireland, and several Places in Scotland ; and some by Word of Mouth, asserting, as Matter of Fact, the former Passages ; and some Ministers and others have inquired at Informers, who are alive, whose Names I mention, the Truth of these Passages, all of them own them to be latter of Fact ; and John Clark, whom I mentioned in the 40th Passage of what Mr. Peden spoke to him Year 1685, within the Bounds of Carrick, sometime since hath visited the Reverend Mr. Murray Minister in Penpont, according to his Promise, and asserts or to the same Purpose as I have related them.

Follow the Thirty new Additional Passages.

In the Year 1666, when the Lords persecuted and oppressed, People was gathering together their own Defence, who were broke at Pentlands, he, with Mr. Welsh, and the Laird of Glor-over the Parish of Ballentrea, were riding together in the same Parish, met upon the Way a Party of the enemy's Horse, and no eviting of them, the Laird turned, fearing they would all be taken ; Mr. Peden seeing this, said, Keep up your Courage and Confidence, for God hath laid an Arrest upon these Men, they shall not harm us : When they met, they

were courteous, and asked the Way : Mr. *Peden* went to the Way, and shewed the Foord of the Water of *Tin* when he returned, the Laird said, Why did you go with them? you might have sent the Lad with them. He said No, no, it was more safe for me, for they might have asked Questions at the Lad, and he might have failed and discovered us ; for my self, I knew there would be like *Egyptian* Dogs, they would not move a Tongue against me, for my Hour of Falling is in their Hands, and Day of Trial, is not yet come that is abiding me. There is an old Christian Gentlewoman, yet alive in *Edinburgh*, a Daughter to the said Laird's, who told me of late, that she had several Times heard her Father give an Account of this. She also told me, that since *Bothwel-Bridge*, he heard him preach in the Fields in the foresaid Parish, a Wife sitting before the Tent, looking up to him he said, How have you the Confidence to look up? Look down to Hell, whither yon are going; Devil has a fast Grip of you, and will not lose you. That Woman lived and died under the *mala fama* of a Witch, and many strong Presumptions of the same.

2. About the Year 1670, he was in *Armaugh* in *Ireland*. One *John Goodale* with his Wife, two very zealous Christians, living in *Armaugh*, who had got from *Scotland*, who was a Wheel-wright to his Employment; his Zeal was such against the superstitious Worship, and keeping so many Holy-Days ; when going and coming by his Shop-Door, he wrought most hard ; for this he was excommunicate : told Mr. *Peden*, who said, Rejoice in *John*, that you are cast out of the Devil's Count-Book. After this, he was preaching privately in *John's* House ; in his Preface, said, Our Lord has been taking great Pains on

Ireland, to get you to learn your Lesson perquire; and few of you have been brought to say your Lesson off the Book: He has gotten a goodly Company in Scotland, that he's learning to say their Lesson off the Book, and they are brave Scholars; but so long he'll try some of you with it also; He'll say, Come out, thou Man in Armaugh, and thou Man Benburb, and say your Lesson off the Book: The Bishop of Armaugh (where singular Mr Usher was called Bishop of) or his Underling, was so enraged against the said John, that he rode 60 Miles to Dublin, to get an Order or Caption from the Lord Lieutenant there, for apprehending the said John, and George Fleeming in Benburb, which he easily obtained; and came quickly back, and was in such haste to deliver his Order, that upon Horse-back called for the chief Magistrate: When delivering his Commission, his Horse cast up his Head, and gave him such a Stroke upon the Breast, that he died the 4th or 5th Day thereafter. George Fleeming went out of the Way, who was Father to Mrs. Fleeming, a Christian Motherly Woman, who kept a School at the Castle-bill, and died there of late. The fore-said John was immediately put in Prison; his Wife, and other Friends came to visit him; his Wife said, Now, my Dear, learn to say your Lesson off the Book: He said, I'm much obliged to your Kindness, that reminds me of that Note. The Jaylor, at Night, said, John, you're called an honest Man; if you will promise to return to Morrow, I will let you go home to your Bed; John said, That will I not do; The Keeper said, Will you run for it? He said, No, Sir, I have done no ill Thing that needs make me either afraid or ashamed: Well, said the Keeper, go home to your Bed, and I'll send a Servant for

the Morrow's Morning, When he went home,
was his ordinary, in his Family-worship, to sing these
Lines in the 109 Psalm ;

*Few be his Days ; and in his Room
His Charge another take, &c.*

When ended, he said to his Wife, I never found such a Gale upon my Spirit in the Singing of the Lines ; she said, It was so with her also : Well, said he, let us commit our Case and Cause to the Lord and wait on him, and we shall know the Meaning of this afterwards. That unhappy Man fell immediately ill, and said that all this Mischief had come upon him for what he had done against John Goodale ; and caused write and sign'd a Discharge, and sent it to the said John, that he might not be troubled for the Expence he had been at in the getting of that Captain. He died under great Horrour of Conscience. Notwithstanding he was detained three Years Prisoner, working in his Employment in the Tolbooth the Day, and went to his Bed at Night. The said John and his Wife returned to Scotland, and died since the Revolution ; his Wife, when a dying Woman at Leith, gave this Relation.

3. When Mr. Peden was Prisoner in Edinburgh under Sentence of Banishment, James Millar Merchant in Kirkaldy was under the same Sentence : His Wife came to visit him ; Mr. Peden said to her, no Wonder you be troubled with your Husband going to the Plantations, but if any of us go thither at this Time, the Lord never spake by me.

4. In their Voyage to London, they had the opportunity to command the Ship and make their escape, but would not adventure upon it without

dvice ; He said, Let alone, for the Lord would set them all at Liberty, in a Way more for his own Glory, and their Safety.

5. About this Time, in their Voyage, on the Sabbath, the Prisoners pressed him to preach, the Winds blowing very hard ; In that Sermon, he said, Up our Hearts, Lads, and be not Discouraged ; for this Man thought he got a great Prize, when he got the best of us from the wicked bloody Council ; but, in a few Days, he shall be as glad to be quit of us, as ever he was to get us. A little Time ago, I had a long Roll of many Accounts about Mr. Peden, from an old Christian English Gentleman, who was much upon his Company, and gives me many Notes of his Sessions, and asserts the Truth of many Things I have heard about him, that he was Witness to, and had from Persons of great Integrity ; he assures me, the Capital Instrument the Lord raised up for the Relief of Mr. Peden, and these Sixty Prisoners with him, was Prince Lord Shaftesberry, who was always friendly to the Presbyterians ; who went to Charles the 2d, and, upon his Knees, begged the Relief of these Prisoners, and durst not prevail ; then he went to the Master of the Ship, and said, That if he did not set these Prisoners at Liberty, he should never sail in English Seas ; at Length he came down to Gravesend, and let them at Liberty : After that, the Scots and English showed more than ordinary Kindness to them ; which should be kept in Remembrance in favouring of our Countrymen.

6. After they were set at Liberty, he stayed at London and through England, until June 1679 ; on the 21st of June he was come to the South of England, being Saturday, the Day before the Lord's Day, when the people fell and fled before the Enemy at Bothwell-

Bridge ;

Bridge; in his Exercise in the Family, he cried out, I tell you, Sirs, Our Deliverance will never come by the Sword: Many thought, when the Bishops were first set up, that they would not continue Seven Years; But I was never of that Mind: But it is now near three Sevens; they will not see the fourth Seven, but I fear they will come near to it which sadly came to pass.

7. He went that Night to the Fields, and came in on the *Sabbath* Morning about the Sun-rising weeping and wringing his Hands; one *John Simon*, a godly Man, enquired what the Matter was that made him weep; he said; I have been wrestling all Night with God, for our Friends that are in Arms in the West, but cannot prevail. I gave an Account, in the former Passages, about the Middle of that Day, many People waiting for Sermon when some told him, he said, Let the People go to their Prayers; for he could preach none; our Friends were fled and fallen before the Enemy, and they are haggling and hashing them down and their Blood is running like Water. At Night he was called to Supper, having talked nothing that Day, several Friends being present in seeking a Blessing, he brake out in a Rapture Weeping and Lamentation for that sad Stroke upon the Bodies of the Lord's People; but much more for the dead Stroke the greater Part had got upon their Spirits, that few of the Ministers and Professors of *Scotland* should ever recover: which sadly held true, as I formerly mentioned in my Series of Writings, of that Blast of East-withering Wind. He also insisted in Prayer for the Wounded who were wallowing to Death in their Blood, and the many Prisoners: When ended, he went off,

ll others, without tasting of their Supper, tho' it was upon the Table. At this Time, he was 40 or 50 Miles distant from *Bothwell-Bridge*.

8. About this Time, he was preaching in the South, upon that Text, *But they are not grieved for the Afflictions of Joseph*; he had some edifying Remarks upon the foregoing Verses, especially upon the first Line, *Wo to them that are at Ease in Zion*. He insisted upon the true Nature of Grieving, and lamented that there was so little Grieving for the present great Afflictions of the Church of *Scotland*. One Wife standing amongst the People, pointing to her, said, Some of you will grieve and greet more for the drowning of a bit Calf or Stirk, than ever ye did for all the Tyranny and Defections of *Scotland*: That Woman had a Calf drowned a few Days before, for which she made great Noise; she challenged his Lady for telling the Minister that she gat for her Calf; she replied, I could not tell him what which I knew not, and as little did he. At the same Time, he saw some of the People turning weary; he said, Ye are not taking Notice; some of you are thinking upon one Thing, and some upon another. The Lady *Hundelsoe*, sitting by him, but knew her not, he turn'd to her, and said, And you are thinking on greeting Jock at the Fire-side. This was a Son of hers called *John*, that she had left very weak of a Decay at the Fire-side upon a Couch; he told this to several afterwards, that in the very time, there was a Drow of Anxiety overwhelmed her about him.

9. In the Year 1682, he went to *Ireland*; Peter *Ward*, who lived in the Parish of *Galston*, who was taken with me, and imprison'd together, told me, that he followed him some good Piece of Way, to de-

detain him, until he got his Child Baptiz'd ; he said I resolve to come back very shortly, and I hope the Lord will preserve your Child, which accordingly he did ; and after Baptism he said to Peter, If the Man of the Parish (which was Mr. James Veid one of the actually Indulg'd) had baptized your Child you would have got your horn'd Beasts kept, and now you will lose them : Which came to pass few Days thereafter ; the Enemies came and took away his Cattle every Beast, he fled with his Horse.

10. In the same Year 1682, he married John Kirkland and Janet Lindsay, who were both my very dear Acquaintances, who told me, That when they were standing before him, he sighed deeply, and said First one Husband killed, and then another, and must have a Third ; if it must be so, let her say Good is the Will of the Lord : Which was, as it did come to pass ; Her first Husband, Thomas Wilson in Cumberhead, was deadly wounded at Drumclog by Claverhouse, the 1st Day of June 1679, being Sabbath, and died the 5th Day : And, Ensign John Kirkland was killed in Flanders ; Kerland, Fuller and he, were all buried in one Grave : and Sir William Spence Baillie in Coulter, who also was an intimate Acquaintance, married her, both now in their Graves.

11. In the Year 1684 he was in Ireland, in the House of John Slowan in the Parish of Comer in County of Antrim; about Ten of the Clock at Night sitting at the Fire-side discoursing with some honest People, started to his Feet, and said, Flee, old Sam and hide your self, for Colonel _____ is coming to this House to apprehend you, and I advise you all to do the like, for they will be here within an Hour, which came to pass ; and when they had made

very narrow Search within and without the House, and went round the Thorn-bush under which he was lying praying; they went off without their Prey. He came in and said, And has this Gentleman (dying by his Name) given poor Sandie such a Fright, and other poor Things? For this Night's Work, God will give him such a Blow within a few Days, that the Physicians on Earth shall not be able to cure; which came to pass, for he died in great Misery, determine flowing from all the Parts of his Body, with such a noisom Stink, that few could enter the room.

12. About the same Time, he was in the same Parish and County. One David Cunningham Minister there in the Meeting-house, one Sabbath-day, spoke out in very bitter Reflections on Mr. Peden, and these who heard him. One Mr. Verner, one of Mr. Cunningham's Elders, was very much offended at the same; he told Mr. Peden on Monday what Mr. Cunningham had said; Mr. Peden walking in his Garden, took a Turn about, came back, and charged him to go and tell Mr. Cunningham from him, that before Saturday's Night he should be as free of a Meeting-house as he was; which came to pass, he was charged that same Week, not to enter his Meeting-house under the Pain of Death. This Account is given by John McGeorge in the Parish of Orr in Galloway, who was there present.

13. About the same Time, he was in the House of the foresaid John Slowan, who was a great Friend to our Scots Sufferers, who fled there from the Persecution here, as I have heard John Muirhead and others give an Account; his Son James Slowan gives this and several other distinct Accounts: The foresaid Mr. Cunningham carried over many of the

Reviews of the History of the Indulgence, to spre
in *Ireland*, in Defence of the Indulgence here; wh
Mr. *Peden* heard of them, he said to some Friend
Be not discouraged, for these Books will do no Hu
in this Country, for I saw the Sale of them spilt it
Last Night; and so it came to pass, the most of the
was returned to *Scotland*.

14. He was preaching one Sabbath-night, in t
said *John Slowan's* House, a great Number both wit
in and without hearing him; where he insiste
shewing the great Need and Usefulness of seeki
and getting spiritual Riches; brought in an Examp
If any Man of you were going to *Belfast* or *Bellimo*
they would be looking their Pockets, what th
had to bear their Charges: One Man standing wi
out, said quietly, Lord help me, for I have nothi
to bear mine; Mr. *Peden* said immediately (pointi
to the Door) Poor Man, do not fear; for I have
out of Heaven, as with an audible Voice, Thy Ch
ges shall be born, and that in a remarkable Mann
which rejoiced him to think his Case was n
known to him: However, that Man has been m
ifully and remarkably supported since, and that
the Way of his Duty.

15. In the same Place, in a Sabbath-mornin
Family Worship, he sang the 145 *Psal.* the 17 ver
he said, Sirs, I charge you to sing this *Psalm* in Fa
for we'll have a toom Throne belyve; some h
him a deadly Wound, tho' poor *Monmouth* hath
Hand in it; a Fowier when he shoots a Bird
may rise and fly, but not far, for there is som
the Shot in it. Within Ten Days after, the New
Charles the 2d's Death was confirmed.

16. About the same Time, he said to *James Slo*
We must go to another House this Night, or I
mista

re
wh
ight: They went to *William Craig's*, and *James*
ent with him to the House, and returned to his
wn Bed; when he awak'd, the House was full of
ople, Constables and others, making Search for
risoners who had broke Prison and fled, but found
one.

17. Mrs. *Maxwel*, or *Mary Elphington*, yet alive,
hom I mentioned in the former Passages, whose
art-Thoughts Mr. *Peden* told, when here Child
as baptized; that Child is now a married Woman,
d hath Children of her own, whom I spoke with
t about three Months ago, come far from *Kilmarn-*
k to publick Occasions about 50 Miles distant:
rs. *Maxwel* told me since, when last in *Glasgow*,
at when she told me that, she forgot to tell me
so, that when the Child was in her Father's Arms,
Mr. *Peden* said, That Child's coming here at this Time,
a Testimony against the Unfaithfulness of the Mi-
stters in *Ireland*; *Ireland* thinks that *Carolina* in *A-*
merica will be a Refuge for them, but, as the Lord
wishes, it shall be no Shelter to them. And these of them,
esigning there at this Time, many of them shall
se their Lives, and the rest come home in great
distress. And at that Time, there were two Ships
etting out from *Ireland* to *Carolina*, one of them was
lost away near *Carolina*, and Seventy of People
her, the one Half was lost: Mr. *James Brown*, one
of the Ministers of *Glasgow* since the Revolution, was
one of the 70 who were preserved; the other Ship
was driven back to *Ireland*, shatter'd and disabled,
and the People greatly distressed.

18. One Time travelling his alone in *Ireland*, the
light came on, and a dark Mist, which obliged him
to go into a House belonging to a Quaker; Mr. *Peden*

said, I must beg the Favour of the Roof of your House all Night; the Quaker said, Thou art Stranger, thou art very welcome, and shalt be kindly Entertained, but I cannot wait upon thee, for am going to the Meeting. Mr. *Peden* said, I will go along; the Quaker said, Thou may if thou please, but thou must not trouble us; he said, I shall be Civil. When they came to the Meeting, as their ordinary is, they sat for some Time silent, some with their Faces to the Wall, and others cover'd; being a Void in the Loft above them, there came down an Appearance of a Raven, and sat upon one Man's Head, who started up immediately, and spoke with such Vehemence, that the Froth flew from his Mouth, it went to a 2d, and did likewise. Mr. *Peden* sat next to his Land-lord, said, Do you not see? you will not deny 'yon afterwards. He said, Thou promised to be silent; From a 2d to a 3d Man's Head, who did as the former two: When they dismissed going home, Mr. *Peden* said to his Land-lord, I always thought there was Devilry among you, but never thought that he did appear visibly among you till now I have seen it. O, for the Lord's Sake, go this Way, and flee to the Lord Jesus, in whom there is Redemption through his Blood, even the Forgiveness of all your Iniquities: The poor Man began weeping, and said, I perceive that God hath sent you to my House, and put it in your Heart to come along with me, and permitted the Devil to appear visibly amongst us this Night, I never saw the like before; let me have the Help of your Prayers, I will resolve, through the Lord's Grace, to follow this Way no longer: After this, he became a sincere Christian; and when he was a dying, blessed

ord, that in Mercy sent the Man of God to his
route.

19. There is an old Christian Woman living at
the Water of Leith, that in the Beginning of 1685,
went to Ireland, to the foresaid Parish of Conirt, (be-
ing beg with Child) to an Aunt's House who lived
there. Shortly after she was safe delivered, Mr.
Peden baptized her Child; after she was recovered,
she went in a Sabbath's Morning to the foresaid John
Dolan's House, where Mr. Peden was expecting Ser-
mon: Being Snow, she, and others sat down in
the Kitchen at the Fire-side. Mr. Peden came, cal-
ling for Water to his Hands; when he saw them,
he said, For what do ye come here, without ye had
been advertised? for I have nothing prepared for
you. They said, O Sir, you must not send us a-
way empty, for we are in a starving Condition. He
said, I cannot promise ye; but, if I can get any
thing, ye shall not want it: A little While there-
after, he called, and said, Let not these People a-
way, for I'll come to them shortly; which he did,
and preached upon that Text, *The Day being far
spent, they constrained him to tarry all Night.* Where-
upon he brake out in strange Raptures, expressing his
great Fears of the Lord's Departure from these Lands;
England for Superstition and Profanity; Ireland for
Security and Formality, great shall thy Stroke
be, that in few Years ye may travel 40 Miles
to Ireland, and not get a Light to your Pipe:
which came to pass 4 Years thereafter in that last
Bellion. O Scotland, many, long and great
all thy Judgments be of all Kinds, especially the
West and South, for Loth and Contempt of the
Gospel, Covenant-breaking, burning, and burying,
killing of innocent, precious, dear Blood. O! all

ye that can pray, Tell all the Lord's People to t
by Mourning and Prayer if ye can taigle him
O see if ye can taigle him, taigle him, espe-
cially in *Scotland*; for we fear he will depart from
it: When ended, he said, Take ye that among you
and make a good Use of it, for I have gotten it new
and fresh out of Heaven, and had nothing of
this Morning. The foresaid *John Muirhead*, and the
said old Woman, and others, told me they were ne-
ver Witnes to such a Day for many Tears, bot
from Preacher and Hearers.

20. After this, this old Woman longed to
Home to *Scotland*; her Husband, whose Name was
Paton, being in Danger, and hearing of such a Kill-
ing in *Scotland*, being 1685, one of the bloody Years
upon Scaffolds and Fields; and indeed the Deed
was no greater than the Deed: A Bark being to
off with Passengers, she resolved to go along, w
to take her Leave of Mr. *Peden*, who found him in
Wood, with *John Muirhead*, and others of our Sold-
Sufferers. She told him her Design; he mused a little
and then said, Go not away till I speak with you. He took a Turn through the Wood; when he came
back, he said, Janet, go back to your Aunt's, you will not see *Scotland* these five Months,
there will strange Things go through *Scotland* before
you go to it, and you will see a remarkable
evidence in your being stopt. The Bark went
and was cast away, and 17 dead Corpses of the Pa-
giers were cast out to the Place where they took
in; in which Bark she resolved to have been with
Child. *John Muirhead* gave me this Account.

21. After he came to *Scotland* in the Beginning
March 1685, fleeing from the Enemy on Horse-
and they pursuing, forced him to ride to a V

here he was in great Danger of being lost ; when
got out, he cried, Lads, follow not me ; for I as-
sure you, ye want my Boat, and so will certainly
own ; consider where your Landing will be ; ye
are fighting for Hell, and running post to it : Which
righted them to enter the Water.

22. At another Time being hard pursued, forced
to take a dangerous Bog, and a Mois before
them ; one of the Dragoons, more forward than the
rest, run himself into that Bog, and he and Horse
were never seen more.

23. Lying sick in a Village near Cumnock, he told
his Landlord, who was afraid to keep in his House,
the Soldiers being to travel through that Town the
Next Day, Ye need not fear to let may stay in your
House, for some of these Soldiers shall keep Gentry
this Door, but shall not come in, which came to
words : His Landlord being digging Stones at the End
of that Village, told the Officers, That he was afraid
the Soldiers would plunder his Cottage ; They said,
a little Man, you deserve Encouragement for your
youth ; be not afraid for your House, we shall
Two Soldiers to stand at your Door, that
may enter to wrong you ; which they did.

24. Lying Sick about the same Time, his Land-
lord was afraid to keep him in his House ; the Ene-
my being in Search for hiding People, he was obliged
make a Bed for him amongst the Standing Corn,
which Time there was a great Rain raising the
waters, but not one Drop to be observed within
a Foot of his Bed while he lay in the Field,

25. About this Time, he came to Garfield in the
village of Maucklin, to the House of Matthew Hog,
smith to his Trade. He went into his Barn, but
Wrought himself not safe ; Foot and Horse of the
Enemy

Enemy being searching for Wanderers, as they were then called. He desired the Favour of his Loft, being an old waste House, two Story high ; Matthew refused him ; he said, Well, well, poor Man, you will not let me have the Shelter of your Roof, but that House shall be your Judgment and Ruin. Sometime after, the Gavel of that House fell, and killed both him and his Son dead. Many Neighbours were at the Taking of the many Stones of them, which crushed their Bodies in a frightful Manner, as some of them who were present told me.

26. About the same Time, he came to *Andrew Norman's* House in the Parish of *Alloway* in the Shire of *Ayr*, being to preach at Night in his Barn. As he came in, he halted a little, leaning upon a Chair Back, with his Face cover'd ; when he lifted his Head, he said, They are in this House that I have not one Word of Salvation unto ; he halted a little again, saying, This is strange, that the Devil would not go out, that we may begin our Work : Then there was a Woman went out, ill look'd upon most all her Life, and to her dying Hour for a Witch with many Presumptions of the same. It escap'd me in the former Passages, what *John Muirhead* whom I have often mentioned, told me, That when he came from *Ireland* to *Galloway*, he was at Family Worship, and giving some Notes upon the Scripture read, there was a very ill looking Man came and sat down within the Door, at the Back of Halend ; immediately he halted, and said, There is some unhappy Body just now come in to this House, I charge him to go out, and not stop my Mouth, the Body went off, and he insisted, and saw him neither come in nor go out.

27. In that bloody Year 1685, he came to a House
the Shire of *Air*; Captain *John Mathison*, and
other Twelve of our Wanderers being in the House,
said, Lads, ye must go to the Fields and seek
our Beds, for the Enemy will be here this Night,
I'll go to my Cave ; they said, Some of us will
go with you, for you will weary your alone : No,
he, I will not weary; for, as a Sign to you that
Enemy will be here this Night, a godly eminent
Christian Man, whom I have often heard of, but ne-
faw, will come and ly with me this Night : All
which came to pass ; for the Men fled, and himself
entered the Cave, and fell asleep ; and a little there-
after, the said Man coming to the Family, and ask-
for Mr. *Peden*, desired Access to the Cave, and
lay with him ; who, when lien down in Bed,
and Mr. *Peden* slumbering, but within a little he
spoke, and naming the Man, ask'd how he did ?
Soldiers came that Night, but missed their Prey.
The next Morning when these said Men returned,
said, Lads, it was well I came to this House
yernight, otherwise ye had been among their
body Hands this Day.

28. In the said 1685, he came to *Welwood* to Cap-
tain *John Campbell's*, he having escaped out of the
Prigate Tolbooth, in the Month of *August* 1684 ;
he in Danger every Day, resolved to go to *Amer-
ica*, took farewell of Friends, and went a Ship-
board ; Mr. *Peden* said to his Mother, Mistris, what's
come of *Johni* ? She said, He's gone to *America* :
said, No, no, he's not gone ; send for him,
he'll never see *America*. Accordingly it
so ; a Storm rose, where he was in Danger,
Was preserved, and came off, and is yet a-

29. Since the publishing of the former Passages of
 Mr. Peden's Life and Death, with the Preface, I re-
 ceived two Letters from Sir Alexander Gordon of
Earlston, in the Years 1725 and 1726, since gone
 to his Grave: Shewing, that he was not only full
 satisfied, but much refreshed, both with Preface and
 Passages; requesting me not to delay the publishing
 of all that I propose in that Preface; and that
 longs to see them, ere he go off the Stage: Know-
 ing that my Day is far spent, being long since I was
 his Fellow-Prisoner, and taught him from my own
 Experience, how to manage the great Weight
 Irons that was upon his Legs; and wishing that
 the Lord's People, who have any Zeal for the same,
 to, and sealed Testimony, and favourly Rem-
 brance of the Names of Christ's slain Witnesses
 the same, and of the Lord's signal Manifestation
 of his Faithfulness and All-sufficiency to them in
 Life and Death, would give me all Encour-
 agement, in such a Piece of good great Genera-
 work, that may be useful and edifying, where
 and I are both mouldered to the Dust: For him
 he willingly would, and sometime of Day com-
 but now being 74 Years of Age, and seven Years
 imprisonment, and often Times in Irons, and many
 Troubles through his Life, his Memory
 Judgment were much broke, he could make me
 Help; only heremember'd, he was once sent from
 Societies in *Galloway* to *Carrick*, to call Mr. Pe-
 den to preach; when he told him for what End he
 come, Mr. Peden went for sometime his a-
 when he came back, he said, I'm sorry, Ear-
 you are come so far in vain, for I cannot an-
 your Desire; I can get nothing to say to your Re-
 Nothing will convince this Generation but

ents, and a surprising Lump of them upon the
rest of Scotland. Earlston said, Sir, you was once
gally ordained and authorised to preach the Gos-
pel, and the Lord's People's Call is sufficient : He
looked upon that as a Tentation of *Enthusiasm* : Mr.
Peden said, He sometimes feared that ; but since he
was drivent from his People in *Glenluce*, his Master,
Mercy and Goodness, gave him more Encourage-
ment ; and gave one Instance, that one Time he
was called, and resolved, and prepared, as he
thought, to go ; when his Horse was drawn, he
went in to the Barn once more, where he was stript
bare of all his Thoughts, and a darkning damping
Cloud overwhelmed him, that stopt him ; and he
therewards saw a remarkable Providence in it, and
need-be for it. And further, he said, The last Time
that he saw Mr. Peden, was with Mr. Donald Car-
lton, where they continued a long Time, comparing
Notes ; seeing with one Eye, and thinking with
the Mind, and speaking with one Breath, of all
things, past, present, and what was to befal this
Church and Nation.

In his last Sermon, which I said before, was
the *Colum-wood* ; where he said, That a few Years
after his Death, there would be a wonderful Altera-
tion of Affairs in *Britain* and *Ireland*, and the Per-
secution in *Scotland* should cease, upon which every
body should believe the Deliverance was come, and
consequently would fall fatally secure : But I tell
you, laid he, you will be all very far mistaken ;
both *England* and *Scotland* will be scourg'd by
new Reigners, and a Sett of unhappy Men in these Lands,
not a living Part with them, before any of you can pre-
dict to be happy, or get a through Deliverance ;
which will be a more severe Chastisement, than any

other they have yet met with, or can come under if once that were over.

POSTSCRIPT, CONTAINING

Answers to a few of the many Reflections upon the foregoing Preface and Passage of Mr. Peden's Life and Death, and his Notes upon the Covenant of Redemption; as,

1. I am reflected upon, and that several Times my Face, by all divided Parties, especially Dissenters, and particularly by those of them commonly called *McMillanites*, but quite wrong signed, who should be called *Hamiltonians*, at *Robert Hamilton*, who was the only Man (as I afterwards instruct) that led them in these untrod dangerous Paths of positive Dismounting of the Standard Separation from the Church, and all others that dare not, nor will not go their Lengths Principles and Practices, proclaiming the same the World; but it is straight before me, and I firmly resolve, if the Lord will, to give a more distinct Account of the Rise, Steps, and unheard-of Heights of all the Right-hand Extremists that have been Scotland these 49 Years, past and present; and them up as Beacons to the following Ages, to ware of Splitting upon such dangerous Rocks.

That which they chiefly reflect upon, is, in Page
3d, for my saying, That without Vanity, I have a
more perfect Understanding of the former Period
of Persecution (I should have added Remem-
brance) than any I know now alive.

Answ. If they and others were not blinded with
Prejudice at me, and a vain fool Conceit of them-
selves, and their Actings, they, and all may see, that
I frequently spake of 44 Years then, now 48; and
of these whom I know yet upon the Stage, not but
that there may be some yet alive, whom I know
not, and others of a longer Standing and Remem-
brance much older; and these whose Names they
mention, I have conversed with them, and find
them quite rusted, the Edge of their Zeal being as
blunt as Cutlers, and utterly averse from giving
any Account of what they were Witness unto, being
now idle Tales to them: But it is plain, that these
form'd, divided Parties of Dissenters, are so puffed up
with a frothy Conceit of themselves and their
Actings, that they speak and write with, as if Re-
ligion, Zeal and Faithfulness, Wit and Sense, would
live and die with them; and none to know any
Thing of the Times, nor what *Israel* ought to do,
misdaining, disesteeming, disregarding, rash, and
harsh constructing of all who differ from, or oppose
them or their Way of managing of a Testimony; the
very Reverse of a Gospel Spirit: And I am sadly
confirmed by the many, long, melancholly Debates
these 48 Years, of the Truth of this spiritual Pride
rampant amongst them. And, for as much as I am
charged with Defection and Apostacy by Tongue
and Pen, published to the World; yet, this Day, I
genuinely declare, after a serious Backlook of all
these 48 Years, I know nothing in these National
Con-

Concerns that ever I espoused either in Principle or Practice, but what, if I were back in that Period, under the same Dispensations and Circumstances, I would be more confident of, and forward in, than ever ; and all that I have seen and heard ever since the Revolution, have been confirming to me of the well-founded covenanted Plea against Tyranny and Defections, Left and Right-hand : But these Separatists, and Disowners of all Judicatories, Civil and Ecclesiastick, their Tongues and their Pens are their own, and who is Lord over them? being smitten with a mixed Conscience, partly tender, partly erring and scrupulous ; and Three Mistakes that I have found common amongst them,

1st, With the 5th Monarchy-Men or Millenarians mistaking the Case of the Militant Church, expecting a more pure, refined Church, than they have Ground from the Scriptures, and Writings of our most sound and solid Divines.

2dly, Their mistaking the Case of the Church of Scotland, because of their being a Handful and Succession of faithful Witnesses through all the Period thereof, with all due Respect to the Lord's Worthies in former Ages and Churches, that since the Apostles were taken off the Stage, none exceeded them. But, as the Scots Saying is, *They take their Man by the Moon*; not knowing, or not considering the sad Falling-away that was betwixt the 1596, and the 1638, and 1642 Years, as I have before made plain, amongst the most Part, both Ministers and People ; and from the 1650th Year, to this very Day.

3dly, Their Mistaking, and not having the Experience of the Difficulties of wielding both Sword Civil and Ecclesiastick, at all Times, but more especially

cially in this Critical, Censorious Age ; for whatever sad lamentable Restraint there is upon the Spirit of Conviction and Conversion, and of a reforming covenanting Spirit ; the serious Exercise, and solid Practice of Christianity, almost gone out of Request amongst the greater Part of all Ranks, Iniquity abounding, and Love waxing very cold ; yet there is an Increase of World's Wit and Activity, that none can make a wrong Step, but some will make an Handle of it against them. And many Things would have been taken in good Part off the Hands of our Fathers, that will not pass now ; and if these form'd divided Parties of Dissenters, had the Sword of Discipline and Government in their Hands, it would be odd Hagging and Hashing they would make, and seldom hit upon the right Lih or Joint. Further, I earnestly request of all the Lord's People, who have any well-balanced Zeal according to Knowledge, for the sworn to and sealed Testimony, and savoury Remembrance of the Names of Christ's slain Witnesses in this Land, for the same ; That they would carefully advert, that tho' these Dissenters of *Harlites*, *Howdenites*, *M^c-millianites*, and these who gave him and that the Wind of their Heels, for their representing Grievances, and seeking Redress from King George I. after he was proclaim'd King, but not crown'd (for until then they did not reckon him King of *Britain*) be all form'd and divided Parties one from another ; and every Party pretending to be the only Anti's in the Kingdom, against all evil Things, and for all good ; maintaining and transmitting the Testimony, as it was handed down to the Revolution : Yet they all agree in these two Anti-

ti-presbyterian Principles in such a Period, in a positive proclaiming their Disowning of the State, and Separation from the Church, and all Ministers and Members that dare not go up with them in every Jot in their overstretch'd Consequences. 2. They all agree against paying of all Crown-dues, even under this peaceable Government, under which we enjoy Religion, Life and Liberty; which never any of our Ministers, Martyrs, did preach or witness against: I appeal to all their Testimonies, even under that Period of reigning Tyrants and raging Tyranny, when we were deprived of all that was near and dear to us, as Men and Christians; they did indeed preach, and Martyrs did indeed leave their Testimonies against paying of that additional Cess, enacted and uplifted, and the End of it proclaimed for upholding reigning Tyrants, increasing, strengthening and lengthning of Tyranny: The *Gibbites* in 1681, and *Russelites* in 1682, and for some Years, did maintain the same unhappy Principles and Practices; and stated their Testimonies against paying of Excise and Customs, and other fool Things, not only for themselves, but Separation from all that durst not go their Lengths, even when imprisoned together, going as far from us as the Walls of the Prison would allow them, and stopping their Ear when we went about publick Worship three Times a Day, which was our ordinary in each Room; which if the Lord spare, I shall give a full Account of. It is a Piece of dimented Infatuation, to make little or no Difference betwixt that Period and this, and follow the same Methods that the Lord's People were obliged to take against Tyranny and Defections. Let all who desire to be truly informed of the Beginning, Rise, Height and Length, of the Tyranny of th

Years Persecution, read the Sufferings and Grie-
vances of Presbyterians, especially those of them
nick-named *Cameronians*, written by famous Mr.
Wields; he sometimes said since the Revolution,
that he was as clear and free to write and preach
the Defence of the Lawfulness of paying the Cess
this Government, as ever he was to write or
preach against the Unlawfulness of Paying of it,
under the former Reigns; notwithstanding I can in-
spect Place and Persons, where Mr. *M'millan* refu-
Baptism to an honest Man's Child, asking no
other Question, but, If he paid the Cess? He said, It
was not required of him: Mr. *M'millan* said, If
you were, would you pay it? He answered, He would,
he did not look upon the Paying of it now, as
the Time of Persecution: He said, He would ad-
minister Church-Privileges to none who were of
that Judgment. Disowning, Disowning of the
Cess; Separation, Separation, Separation, is their
Testimony, even amongst themselves from one ano-
ther, and from all who dare not go their unhear-
d lengths, both Ministers and Professors, who are as
bad as the Defects of the Day as any of them
pretend to. I wish from my very Heart, that
they would bethink themselves, and consider
Sins, Snares, and Dangers of these disowning,
disowning Courses, and what may be their sad Effects.
Consequences to themselves and others, especi-
ally in such a perillous Time, when the Wind of Er-
ror is blowing so hard upon the Foundations of the
Christianity of the Gospel, by unhappy *Simson*, and
many legal Formalists, among Ministers and
Professors; and that they and all would read our
Confessions of Faith, Catechisms, and Sum-
mary Knowledge; and that excellent Catechism

by Mr. Hamilton sometime Minister in Airth now when so many, through the Land, have cast off all Ministers, quitting one of the special Means of Salvation, and many getting but a Sermon or Two in the whole Year ; and thereby learn to be sound Protestants in Principles, who make so much Noise of being strict Presbyterians in Judgment ; and nopace so much, if not all, of their Religion in these thorny Points ; and seriously peruse that contentious published Letter, writ and sent by blessed Cargill, to the Gibbites in the Correction-house, the greater Part of them gracious Souls, and had good Effects upon them ; and that they would lay aside Prejudice, and consider that compendious Treatise written by worthy Mr. Shields upon Church-Communion, and against Separation from the Church of Scotland ; which they say, in a slanderous, fool-lying Postscript to their Pamphlets, That Mr. Linnitt who was the Publisher, hath fathered it upon him but it is plain to all (that it fathers it self) who have read his Writings, and heard him preach, reason and debate, as soon as we entred into this Period, under other Dispensations and Circumstances ; and as he was the only and alone Minister that concurred and assisted the never to be forgotten Mr. James Renwick in the writing the Informative Vindication, and Testimony against the Toleration so he was the only fit Man to sense and explain them ; and his published Methods and Motives induced him and others to unite with the Church at that Time, considering his Answers to their Objections ; and there are some yet alive, worthy of Credit, who were Witnesses to his publick Conference with them on these Heads, who can testify they spake with the same Breath that now is published

and when *Robert Hamilton* came from abroad among them, they got a Brow of Brass, calling him Liar, and upbraided him to his Face, saying, Altho' he used these Arguments to draw them out of the Way of the Lord, yet you dare not publish them. I well remember, he said, Dare I not? dare I not? I promise before you all, I both dare and will, and avow it before the World. But alas! they still have us a deaf Ear, and now will not be spoken to, or pled with; however it stands for our Mite of testimony. That, as blest *Cargill* said, That Performance of Duty was one Thing, and Success was another; but he would rather be wanting in the success, than he were wanting in the Performance, though both be desireable. But, if the Lord spare, I resolve to give the World a more surprising Account of the rude Treatment and unheard-of Ingratitude Mr. *Shields*, *Linning*, and others received at that time, and since, at their Hands. They say, in the End of that lying Postscript, That it ill became Mr. *Linning* to oppole them; for it was to their Muses he was beholden for what Advances he attained to when abroad. I know none now alive who was more concerned, both in Contributions and Distributions, than I was in these Years; and I ingenuously declare, I never heard Mr. *Linning's* Name mentioned amongst us as a Person in these Circumstances; and I know assuredly, that he was supplied in and by the honourable Laird of *Sutherland's* Family; and, altho' it had been as they say, it was but the least Part of it that belonged to them: All know that it was the fewest Number of the united Societies, that was led off with *Robert Hamilton* to the disowning of King *William* as King of Britain, and his Government; the greater

Part reckoned it their Duty, to take a leg
unite Way of witnessing, by humble Pleading
Representations, and Protestations, pleading
and with their Mother, to put away her Whoredom
But that which hath induced them to publish the
lying Postscript, was, to evite the Dint of Mr
Shields's unanswerable Answers to their Objection
against Communion with this Church, now where
they know he is not to answer for himself; if
had been spared to this Day, he would have owned
and avowed all that is in it, for I was Witness
his Writing of it in *Corsick*, in the Parish of *St
michael*, shortly after that Promise in a publick
Meeting in the Kirk of *Douglas*; and I well
remember, the best Chamber he then had, when
wrote it, was an old Kiln, and a Pickle of
Horse's Hay for his Chair, and his Feet below
Horse's Belly. I have sometimes wondered, whether
these People were not ashamed to speak of it,
which I heard them in a publick Meeting at *Douglas*, at which Mr. *Shields* and others were very
much ashamed; but far more to publish to the
World, when we are so expressly prohibite, out
our blessed Lord's own Mouth, not to let our Left
hand know what our Right-hand doth in the
Things: This is a Sounding of the Trumpet,
indeed, and I have thought strange, that Mr. *James
M'Neillie* one of their Preachers, and specially con-
cern'd in their publick Prints, suffered this to
insert, when he himself was so much supported in
Way. I well remember, that at our publick Dis-
tributions, singular *James Wilson* frequently said, Let
us not forget *Willie M'Neillie's Son*, there is no
Thing in him, I know not whether he will do Good

or ill with it; which remains a Question to this Day, all Things considered: If Mr. M^cNeillie were only their Preacher, and not principally concern'd in their publick Managements, it should have been far from me to have mentioned this; however, this and many other Things about them and amongst them, are holding Evidences, and sad watches, of what Manner of Anti-gospel Spirits these form'd divided Parties are of, that do not blush to slander with Tongue and Pen, those who differ from them; and the more pious, tender and zealous they are, they more set and bent that Way, to reproach, exclaim, and defame the Names of all such, as I shall afterwards instruct. But Oh! and alas! how lamentable is it, and to be lamented with bitter Weeping! If we saw with clear Eyes, it would affect and break our Hearts, to look back upon our many and long 78 Years Left-hand Defections, and those 20 Years Right hand Extreams, and look about us the Time, the Nation wasting, and Church sinking, and that Spirit of Delusion, Division and Confusion, poured out amongst the foresaid formed divided Parties, and their Managements, which have had Direct Tendency to blot and bluster that active testimony, maintained and sealed against Tyranny and Defection in the former Period, and to make present and following Ages to conclude, that all earnest Contenders were Men of like Spirits. And now, these Four Years past, Two new Lights are risen up, to darken all the burning shining Lights that have been through the Periods thereof, and augment the fierce Anger of the Lord against foul Scotland, viz. Professor Simson in Glasgow, and Glass in Tealing, both with Edom's Children, cry-Raze, raze the very Foundation. Mr. Simson,

a Hotch-potch or Bagful of *Arrian*, *Arminian*, *cintan*, *Pelagian*, old condemn'd damnable Errors infecting the Youth, giving Ground to fear it would spread further, and leaven moe; and such Tales long or never rooted out of this Land, notwithstanding the greater Part of Ministers pleading in his Favour, against Deposition and Excommunication; tho' the Lord in Mercy, as a Token for Good, had given a Spirit and open Mouth to a few, earnest to contend against him and them, and plead both. His sham dry-eyed Repentance to prevent both, which his Favourites made a Handle of, especially Principal *Chalmers* in *Aberdeen* compared him to *Peter*, altho' he fell, he got his Commission renewed. Whereas there was no Comparison, *Peter's* Falling a violent Surprise of Tentation, suddenly committed, and quickly repented of, and that without Weeping: Whereas *Simson* came not the Length of *Judas*, saying, *I have sinned*; but hath been obstinate, jangling and wrangling these 14 Years, so worthy Mr. *James Webster* first accused and opposed him, when he had few to stand by him; and so that Time waxing worse and worse, deceiving being deceived; and, as if he were a Simpleton, could not speak for himself, nor Hell to assist him; he is allowed to bring in his Law-Advocates, others sitting there as Elders, with their long rambles in his Defence, walting the Assembly's Time and prattling like Parots in a Cage, upon the highest and deepest Points of Divinity; as that of Christ's Necessary Existence and Self-independence, which cannot but be very grievous to any tender gracious Soul. The Judicatories of this Church took other Methods and Measures with the godly, zealous and useful Ministers of Christ, Mr. *Hepburn* and Mr.

t, touched in the foregoing Preface ; and the
nishing Height of Excommunication of Mr. Gil-
ff and Taylor, which was the Deed of the whole
urch. The Representers and Protesters, Mr. Hog,
. Kid, and Mr. Barbate and others, at different
nes and Judicatories, got the greater Part to speak
vote against them, and few to speak in their Fa-
urs. And Mr. Gabriel Wilson, after long Tossing
his Synodical Sermon, *The Trust*, which would
uire soime Threaves of his and its Accusers to de-
such a Sermon : He was discharged from speak-
in Defence of his Doctrine in open Assembly, and
self called insolent, and the few Words he spake,
olence, as I have before related. What Ground
Rejoicing may all these Things be to the Phili-
us, and Hardning to the hardned Age !

ly, Mr. Glass striking at the Foundation of our
euanted Reformation, overturning the Constitu-
on, Government and Discipline of this Church,
etting up an Independent Church within this
urch, which was never heard of before in Scot-
; which is a direct Breach of his Ordination-
gements, altho' he hath been a Member all his
is, and fixed Minister for some Years ; and now
ying the Lawfulness of National Covenanting
er the New Testament Dispensation, and all our
tters, who had the owning of our National Co-
ants, with the many other Articles of their In-
ments, died to far unenlightned, by denying
urch-privileges to all, who cannot give a credible
ount of their Faith, which is a very unsafe and
ure Rule to walk by : Many, by a Clatter of com-
Gift, can talk about Faith, that know not
it is in good Earnest : Others, who know by
ience what it is, cannot express themselves, e-
specially

specially in publick. It was a Saying of one of
blessed primitive Martyrs to their Enemies, Tho'
they could not debate for Christ, yet they cou-
burn for Him. The Ptesbyterian Rules are mu-
more sure and safe, if they were practised; that is,
Competency of Knowledge, a professed Belief of
Heaven's Revelations, Subjection to all Gospel-Or-
nances, and nothing in Practice contradictory
and inconsistent with the same. I have often thought
that the Independents run upon the Extream of Stric-
ness, and the greater Part of Presbyterians upon the
Opposite of Laxness, and never more than at the
Day; which possibly hath been stumbling to Mr.
Glass, as it is indeed very offensive to all tend-
gracious Souls. It was the gross Corruptions of the
Church of England, and gross Errors among other
Sectaries, the Laxness and Loosness in Principle and
Practice, and promiscuous Admissions of Presbyterians
in England, and other Places, that stumble
many great gracious Souls amongst the Independents
that made them fall into that Way of Independence
who, when some of them were in Scotland with Crom-
wel, when they saw the Form and Order of the
Church of Scotland, particularly great Doctor Owen
said to Mr. Donald Cargil, That if he was to resid
in Scotland, he would entirely fall in with the
Church, and think it his Honour to sit a Member
in one of her Assemblies. Nevertheless, tho' they
be the most refin'd of all Sectaries, yet the very first
that we engage against, in our Engagements
Duties. There are several other Things in Mr.
Glass's published Papers, distinctly answered by Peter
which I cannot pretend to: But Mr. Archbald Mu-
nister in Gubry, in the Shire of Angus, is yet more
unexcusable, who hath expressed more than ordin-

strictness in Presbyterian Principles, and his Zeal
for our National Covenant Engagements; which
rejoy'd the *Hamiltonians*, in hopes that he would
break off from the Church, and take Part with them;
and had so much Sympathy with Mr. *McMillan*,
that he travelled 50 Miles by Sea and Land to *Edin-*
burgh, to marry him upon this present Wife; and,
who hath been esteemed a serious Christian, and
useful Minister by many, and did undergo the
trials of his Parts and Principles at his Ordination;
and in July last prayed and preached in the Forenoon
the Fast-day, before the Sacrament at *Tealing*, u-
pon that Text, *Except thy Presence go with us, carry*
not up hence; Yet, in the Afternoon, stood up with
some Professors, and gave an Account of his Faith,
before the Members of that new constitute Church;
Glass having a List of their Names about 50 or
60, enquiring at every one of them, Man and Woman,
they were all satisfied to receive them into their
communion, which they all gave their Consent to:
then he and these Professors were taken by the Hand,
Glass repeating these Words, *And they were dai-*
ded to the Church, such as should be saved; which
ounds harsh enough, as if Salvation were only to
be found in that new erected Church: Mr. *Glass*
did also enquire at him, If he had any Thing to
object against them, why he could not continue in
communion, and breaking of Bread with them?
which he said, he would do monthly: Mr. *Glass*,
did also enquire at every one of his scrol'd Members,
they were all satisfy'd to give Tokens to such and
such Persons in other Congregations?
There is much Noise of the great Piety and Parts
(Mr. *Simson* and Mr. *Glass*, and the great Good
they have done in their respective Charges; so was

Arrius, Arminius, Socinus and Pelagius, and many others, who first invented and spread Errors, whether more gross or refin'd: For as much as the Devil hath and will undergo to Eternity, for his Pride and Subtlety, yet he retains more of that, than to his Leg over a Bauchle, that will not answer Design.

A 2d Reflection is, upon Page 10th, for my Lamenting, That *Scots* Blood has gone out of our Veins, Honesty out of our Hearts, Zeal off our Spirits, and the *English* Abominations drunk in as sweet Wine with Pleasure.

Answ. This a lamentably sad Truth, which can hardly be denied by none, who either hears, sees, understands, or thinks upon these few, amongst many instances that might be given,

1st, Their building and erecting Meeting-houses for their High-Church Liturgy, (or rather Litany) with their Service-books, of Reading-Prayers and Prayers, and Bag-pipes of Organs, singing Boys; an easy wanton Gate, if it were the Way to Heaven; but very unsavoury Food to enlightned believing Soul, that sees its Lostness, Need of Christ, which will not only starve, poison them: King James the 6th called it an unmumbled Mass, and few Tongues or Pens to speak against it. It was far otherwise in Scotland, at the Dawning of our blessed Reformation from St. Pet Prelacy at the 1638, after 42 Years Defect, when they brought in their Service-books to the Kirks of Edinburgh, Torphichen, and other Places, where Women threw their Kirk-stools at their Heads, and made them begone in Haste; and some faithful Ministers made their Pulpits to ring against them.

2dly, 'Tis said by some intelligent publick Persons, that Adultery exceeds Fornication in Scotland ; that they find more married People in Bawdy-houses, than Lads and Lasses : This vile Abomination is known to abound in *England*.

3dly, Bigamy, and Polygamy, is known, of Men having Two, yea, some Four Wives ; this is much to be imputed to a Sett of Scum-Curates, and base Scotch Presbyterians, who, above all Men that the Sun shines upon, are the most contemptible ; who must have their Pint and their Gill, damn and confound like other Debauchees, which I can instruct ; and will marry a Man upon his Mother or Sister, for a Shilling of Money, and a Pint of wopenny. I can instruct Place and Persons who make this Agreement, and the Man had a Wife and Children of his own ; by these Means, no Parent is sure of their Children when they go out, but they may be married ere Night, and the Marriage consummated, as they speak, upon a few Hours Acquaintance ; yea, by many 'tis thought a Stain, to be openly proclaimed and married : As few or none of these seek God's Blessing to their Marriage, as few care for it ; but the old Saying holds with the most Part of these, *Heavy Marriages are sudden Vengeances* ; and these of them that have been in Uncleanness, will get their Marriage-Lines anti-dated for Six-Months, to evite Censure and Shame.

4thly, Their dreadful unheard-of Ways of swearing, the Devil's free Volunteers, crying to damn their Souls for Christ's Sake, and others for his Glory's Sake, which are to be heard in our Streets ; others wagering their Bottles of Wine, who to outstrip in greatest Oaths ; Others, when their Comrades are going for *England*, request them, as

their best Service and News, that if there be any new-coined Oaths, to write and send them down for the old Ones in *Scotland* are become stale. Many have changed the holy and blessed Name of God to *Gad*, one of his sinful mortal Creatures ; yea some called Prebyterian Ministers, who affect the *English* Cant, follow their hellish Example even in their Pulpits, which I have heard ; which struck me with Consternation, and filled me with Indignation to hear the holy Name of God so irreverently mentioned, or rather blasphemed ; and many tender Souls, complaining of it to me, declared, that it made their Hearts to quake. The Reverend Sententious old Mr. *James Kirkton*, said in his Pulpit in *Edinburgh*, That Swearing was not a Saint's Sin, for it was not possible that a Saint of God could be guilty of it habitually. I remember near Forty Years ago, I was with an old tender singular Christian, who came under great Trouble of Spirit which put her in a Distemper, which was surprising and affecting to her old intimate Christian Acquaintances, her Distemper being somewhat high *James Wilson* and I were holding her Hands, she had the Word *Devil* in her Mouth, but got it not full pronounced ; her Heart so smote her, which made her throw her Hands out of ours, clapped and wrung them, and cried out, Now I know assuredly that I am cast off and forsaken of God, that my Enemy triumphs thus over me, the least of Oaths was never in my Mind or Mouth before ; for which she wept bitterly until she fell asleep : She came to her right Mind about Two Years before her Death she minded it, and was ashamed of it : How much more Reason have our Debauchees, who are running

in a Race, in this and other Courses of Wickedness, who to be foremost to Hell ; and many Professors, who frequently have Devil, Faith, Fiend, Name, and such like in their Mouths ! but Custom Sinning, fears and slays the Conscience.

Sibly, Often Prophanation of the Lord's Day, so common in *England*, that it is hard among the greater Part, to know the Sabbath from the week Day, and more and more abounding in *Scotland*; the throng Streets, particularly Fields, Milk-houses, Ale-houses in and about sinful *Edinburgh*, a sad Evidence of this ; many going to the Fields before Sermons, and after Sermons Multitudes go to their Walks ; and through the Kingdom People coming and going to and from Kirks, and between Sermons, not one Word amongst the greater Part of the Sabbath, or where they are going, or where they have been, and what they have been hearing ; some tender Christians have said to me, that they have been very straitned how to be free of all Company coming and going, and their hearing so much unusual Discourse, and wisned, warsh, coldrife for all Sermons, have made them many Times stay at home, and spend the Day their alone : An holding audience, amongst many others, of a great Restraint on the Spirit of Grace ; it was far otherwise in Sun-blink Days of the Gospel, as some of our exercised, tender, self-den'y'd Christians, have said. Oath, That they were straitned of a convenient Place whic coming and going, so many lying in Corn-furrows, under Bushes. The 500 Converts at the Kirk of Death's Sacrement, the 1630 Year, 20 Day of June ; while these Christians were upon the Stage, they could have had little Time when they met, but they would have had soime Notes of that Sermon.

It is one of the holdingest Signs or Marks, to tell our selves and others, to know how it is with us and them, according as we remember and keep, or forget and break the Sabbath: I know from my Experience, the Heart will not be kept; but, I am as sure, we may keep our Tongues, tho' we should stop them with our Hand, and not sin our own Souls, and the Souls of others. Open profaning the Sabbath is such a Sin, that sometimes hath been punished, by letting them fall into Crimes, that have brought them to a dismal End, as I have heard many of our Malefactors confess. One Instance among many, that might be given, I cannot pass here, of the Lords very remarkably punishing the offence of Breach of the Sabbath; which I had from Mrs. *Hamilton* that singular Christian in *Donockadee* in *Ireland*, when I was there, since gone to her Rest: When her Father, Mr. *Andrew Stewart*, was Minister in the Place, he discharged all Boats or Barks to loose off the Sabbath; one Sabbath-morning, six brisk Gentlemen with fine Horses and Servants, they threatened the Seamen to take them in, and go off; they acquainted their Minister: He came to the Shore in his Night-gown, and spoke to them; one of them put his Hand to his Sword, and threatened him, calling him ill Names; he walked a little upon the Shore, and then said, Go ye off, but if God do not remarkably punish you, for Contempt of his Day, and threatening me, He never spake by me. He advised the Seamen quietly, to take Ten Days Provision with them, for they would need it, and not let the Gentlemen know of it, otherways they would take it from them, when they came to a Strait; being a fair Gale, and 4 or 5 Hours sailing to *Popatrick*, they took no Provision, neither for themselves,

Selves nor Horses : They went off, and were not out of Sight, when the Wind turned, and rose to a very great Height, and drove them up to the North-Seas of Scotland, where they were in great Danger and Distress, more than eight Days; their Horses died for Hunger, and some of themselves ; and, the rest liv'd not long thereafter : Let our many Takers and Travellers of Journies, Foot and Horse, upon the Lord's Day (never so much Practised in *Scotland* as at this Day, tho' common in *England*) take a Look of this rightful Beacon.

6thly, A sixth Instance, That scandalous Omission of the Worship of God in Families, which is too universally found in *England*, and abounding more amongst us in *Scotland*, especially in *Edinburgh*, the most Part singing only a Verse of a *Psalm*, and reading a Chapter; on the Sabbath Evening some pray, and many not, and no more till the next Sabbath Evening: And, through the Kingdom, some only at Night, when they and their Families are indisposed being too late, sparing only that Bit of Time which cost them nothing, and in the Morning, ere they get their Eyes cleared, the Devil crying in at the Window, Up, up, there is so much to do. And to work and Meat they go like Beasts, without sparing Half an Hour of their Time with their Families, to sing forth the Lord's Praise for their Safety and Rest through the Night, or Prayer to the Lord to be kept in his Fear through the Day; in Scripture they are reckon'd among the Heathen, and the Prophets have prayed for the outpouring of the Lord's Fury upon both; and not only the Wicked, but all that forget to seek the Lord, will be turn'd into Hell: It was one of the sententious publick Sayings of blessed Cargil, That avowed Enemies of God, and

Scran-

Strangeas to a God in Christ, were like Rivers that run contrair, to the East and to the West, but ran in to the Ocean of God's Wrath at last. The World shall never perswade me, that any gracious Soul, that ever bowed a Knee in good Earnest in Secret, will dare habitually to neglect the Worship of God in their Families who have them; and you know how many Church-Officers and Members are guilty of this, and admitted to all Church-privileges without Censure for it! But, for the most Part, there nothing now censured by Church-Judicatories, but Adultery and Fornication: It hath been otherwile sometime a Day in Scotland, that nothing was to pass without Censure, less or more, that might be a Scandal or Blot, or ill Example to a Christian Congregation.

7thly, Some Years ago we had a profane, obscene Meeting, called, *The Horn-order*; and now we have got a new Assembly and publick Meeting, called, *Love for Love*, but more truly, *Last for Last*, all Nurseries of Profanity and Vanity, and Excitements to base Lusts; so that it is a Shame to speak of these Things that are said and done amongst them. Some Years ago also our Women deformed the Heads with Cockups, and now they deform the Bodies with Hoops or Fardingales, Nine Yards about some of them in Three Stories, very unbecoming Women professing Godliness, more fit for Harlots. If they had now distinguishing Attires, and Places where they resorted, as it seems they had of old, they would be easel to Men overrun and overdriven with the Fury of unbridled Lusts, as *Judas* was when he went to shear his Sheep: If we would allow our selves to think or consider, we need not be so vain, or look so high, being born Heirs of Wrath, and our Bodies to go to a consummation,

frinkin

Sinking Grave, and after that the Resurrection and Great Day of Judgment ; and considering the End of our Clothing, and how we came by them, to cover our Nakedness, and for Warmness to our Bodies, made frail by Reason of Sin; and that the Sheep's old Clothes are our new. I remember about Thirty years ago, when Cockups were in Fashion, some of them Half-Yard high, set with Wires ; a serious Christian Gentlewoman told me, She was going to a Friend's Wedding, her Comrades constrained her to put her self in that Dress ; she was uneasy in her Mind, and thought she was not herself through the Day : When she came home, before she changed her self, she went to her Closet to bethink her self how she had spent that loose Time, Weddings and Fairs are to the most Part, and few that keep a Bridle-hand to their Spirits at such times ; after some Thoughts, she went to Prayer, her Conscience challenged her so sharply, that she rose hastily, plucked it off, and threw it from her, saying, Thou nor no such Thing shall ever come on thy Head or Body, that I dare not pray with. O all gracious praying Souls, who have a Mind for Heaven, would take good Heed what their Master says, and notice this and such like Instances, and lothe, hate and abhore, the sinful, vain, foolish fashions of their Day, that the perishing World ambitious of, who have neither Heaven nor Hell in their Eye or Mind, that all must go to, without Exception ; many to Hell, and few to Heaven ; and remember, that Heart and Life Holiness is the way to the last, tho' not the meritorious Cause of it : And all that have Ground to expect the End, must endeavour, by all commanded and appointed means, to take and keep the Way to it. And in

our Speech, our Scripture and old Scots Names gone out of Request ; instead of *Father* and *Mother*, *Mamma* and *Papa*, training Children to speak No sense, and what they do not understand. These few Instances, amongst many that might be given, are additional Causes of God's Wrath, and Effects and Evidences of His Displeasure appearing more and more against us, since the incorporating Union, mingling our selves with the People of the Abominations, making our selves liable to the Judgment, of which we are deeply sharing ; particularly, in that sad Stroke and great Distress upon many Families and Persons, of the burning Ague Fevers never heard of before in *Scotland*, to be universal and mortal ; that, as blessed *Cargill* said, needed not doubt of Judgments of many Kind, great and long, coming upon this Land ; for, we remained a national and backsliding People, remained a holy and just God, to punish us nationally for our Backslidings :

A Third Reflection, Page 13th, where I say, Tho' I have had the Happiness to be a Hearer of Gospel from my Infancy, in Fields and Hovels, of late I have heard some Loliths and Nicks of Gospel made plain, and the Way of Salvation perfectly taught than ever ; which, they say, great Reflection upon our worthy Ministers, preached the Gospel in these Days, and suffered the same.

Answ. This is no Ground of Reflection, if you would consider that it has been the Devil's Device through all the Periods of the Church, when he could not get her burnt with the Fire of Persecution, then to drown her with Floods of Error, witness the Half-hour's Silence in Constantine's

that's Time, who was the first Christian Emperor, converted in a miraculous Way, out of his Zeal and Love to Ministers, gave them great benefices, which they abused, to the great Increase of Pride and Ambition amongst them; which brought Prelacy, and Prelacy Popery ; the *Arrian* and other heresies broke out, Darkness and Deadness seized upon the most Part of their Ministers (as, alas ! it is Complaint of many Thousand gracious Souls through *Scotland*, of the greater Part of our own Ministers) some of the old Christians of that Time, who had seen the End of these Ten terrible Persecutions, and saw the Beginning of that Day of Vengeance, said, When we were poor, and had Wooden Cups at our Sacraiments, we had Golden Ministers ; since we have turned rich, and have gotten Golden Cups, we have Wooden Ministers : And if this half-blinded Age would consider the great Difference betwixt our last Period and this, in that Time the Devil sought to destroy us by the consuming Flames of Persecution, by reigning Tyrants, and raging Tyranny, in State, Church, and Military ; now he's about to drown us with Floods of Errors. The Lord, in his Mercy and Pity to us, did not suffer such an East withering Wind to blow in the Day of such a rough Wind ; the foundation of the Doctrine of Grace was not then struck at ; *Simson* and the legal Formations were not then started up ; our worthy Ministers then had the National Snares and Sins to discover, and give Warning of, and the Doctrine of the Cross, and how to bear it, to preach to us ; they had no Books, and Conveniences for Study, being forced to flee for their Lives, especially after *Both-Bridge*, and hide in Glens and Caves : These

few keeping up the publick Standard of the Gospel, and retaining their Faithfulness: They did indeed then preach the Substance of all Gospel-Truths, and Word in these Days went, for a Blessing and Power went along therewith; it came from their Hearts and went to ours, and stuck there, to the Conviction and Conversion, Confirmation and Comfort of these who had the bloody Ropes and Bullets to their Necks and Heads, and many other terrible hard Things to meet with. I have several Time heard the never to be forgotten Mr. Renwick say That he was never satisfied with himself, when he got not the Work of publick Days divided, no knowing but it might be his last, and the last to many of them ; As, alas ! it was sadly verified in many of the chiefest, the next News being, *The*
they were in the Enemies Hands, hang'd, shot, or ban-
shed. In his Lectures upon Controversies, and his Forenoon Sermon upon the Doctrine of the Gospel, and Afternoon upon the Way of bearing the Cross: And, if this carnal brutish Age would allow themselves to consider, this is not a Matter of Reflection, but Matter of Thanksgiving, and blessing God, that he is yet continuing his Loving kindness to sinful, bloody Scotland; that he has not altogether left us, in that he is raising up a Succession of Witnesses, both Ministers and People, to contend earnestly for the Faith; a Handful of Ministers so enlightened and spirited of the Lord to unfold the Mysteries of the Gospel, and teach the Way of Salvation in such a clear and distinct Manner and Method, as ever it was since the Apostles went off the Stage : But this also gives Ground of Fear, that if our Half-Hour's Silence, or Day of Peace be lengthened,

engthned out, the Wind of Error, Delusion, Division and Confusion, blow more hard than ever.

A 4th Reflection is, upon the Seven strange Appearances that I assert and insert in the 30th to 34th Page. The Certainty of them I no more doubt, than if I had seen and heard them with my own Eyes and Ears; I had them from Christians of entire Integrity, who were my very dear and intimate Acquaintances: And why should the Truth of these preternatural Things be called in Question, and thought incredible, more now than in former Ages? Long since, Miracles, Prophesying, and the Apostles ceased to be, and the Canon of the Scripture completed: Altho' it be no Miracle or extraordinary Providence we lean, or must lay any Stress upon. Then the Truth of Christianity, we have the scriptures a compleat Rule of what we are to believe and practise; yet it is the undoubted Duty of God's People to observe the great Works of the Lord, and consider his extraordinary Appearances, to keep in Mind and record them; as we find the Lord's People have done in former Ages; as *Josephus*, *Fox*, *Clark*, and singular Mr. *Livingston* Minister in *Anrum*, in the Fulfilling of Scripture, and God's great Appearances under New Testament Dispensation, commonly called a Part, whereof he was the Author, and Mr. *Seeming* the Publisher, as I shall make evident afterwards. A few Instances amongst many that might be given,

Constantine the Great going to War when he was in Doubts of the Truth of Christianity, having only heard some short Accounts about it from his Father when dying; at Noon-day, the Day before he join'd Battle with *Maximinus*, he and his

Army

Army saw a Vision in the Heavens, with that Motto upon it, *In Christ ye shall overcome.* And that Night he was much troubled, and concerned to know the Meaning, and was made to know it by an audible Voice ; which Motto he caused put upon his Coin to be kept in Remembrance, and was a Mean of his thorow Conversion.

2dly, When the damnable Error of *Arrianism* brake out, denying the Divinity of the Son of God which spread so fast, that it became a common Saying, That all the World was become *Arrian*, which was earnestly contended against, by famous Athanasius and others ; a Voice cried aloud at *Rome*, That Day is Poison and Venome pour'd out upon the Church. Afterwards *Arrius* was called for this Error before the Council of *Nice*, and oblig'd to subscribe the *Nicean Creed* ; when doing it, *Constantine* being present, said, *Arrius*, see that you do it with your Heart : He had a written signed Paper in his Breast, asserting his own Tenets ; he clapp'd upon his Breast, and said, While I live I shall adhere to this. He went out, and was obliged to turn in a common Jack, and purg'd out all his Inwardness when they found him dead, and took off his Clothe, they found that signed Paper in his Breast. Let us now look to this astonishing frightful none-such Beacon, which did some Way resemble the *Judas*, who hanged himself over a Rock ; the Rope brake, and in his Fall all his Bowels gushed out. But considering what Back-door Distinction, our Scots *Arrius Simson* makes Use of, when at any Time he's pinch'd for Argument ; he may justly be called the most wylie and subtle Fox, that ever Satan let loose in the world.

Christ's Vineyard in *Scotland* since the Reformation: But, how lamentable is it, that so many in Church and State, ever since he started up, should join in growing Combination, especially at the last Assembly, to oppose his Deposition and Excommunication! Whereas, according to the Sentiment of some great Men, he deserveth Death by the Divine Law.

2dly, The astonishing Showers of Blood that fell upon *Germany* upon their Clothes and Tables, that could not be washed off; which struck the Emperor and all that saw it with Fear, before the 40 Years Bloody Wars began, that these Showers of Blood did Presage: There were also great Swarms of Locusts of a strange Form, which did eat up the Fruits of the Ground, that increas'd that great Famine, follow'd with terrible Pestilence; all which *Luther* did foresee and foretell, which came to pass immediately after his Death: These strange Things that have been in former Ages, and in our last Period, may be asserted that they were, but who can give an Account how they were? But, because these Things are above the Reach, and cannot be comprehended by the old *Socian* and *Simsonian* God of refin'd Reason, that is capable to understand all Things needful to be known, lately started up in *Scotland*, bruitish Schools, that neither understand nor believe what they say, nor whereof they affirm. What can the Mid-night dim Light of Nature understand of Divine Revelations, without Divine Illumination? The teaching of Christ and him Crucified, and Salvation alone in his Name, was a Stumbling-Block to the wise Jew, and Foolishness to the learned Greeks; but the Wisdom of God, and the Power of God, to every one to whom it was given to believe. But, which the learned Criticks, and head-strong Wits

Wits of young Ministers and Expectants quaremost, and have upbraided me to my Face for, is, the 7th Apparition at the *Cross-foord* Boat, in Months of *June* and *July* in the Year 1686, Miles beneath *Lanark*; which I say, I was there Days together and saw nothing, which is all Matter Fact, and the naked Verity, which I am only ambitious of in all my Relations: But will these *Ass-Colts* tell me, what stopped the Eyes of long clear-sighted *Balaam*, that saw a Star to a out of *Jacob*, a clear Prophecy of the Coming of *Messias*, and yet saw not the Angel standing with drawn Sword in his Hand, and his dull *Ass* by him, and stopt three Times? And what stopped Eyes of the Men that were with *Daniel*, at the river *Hiddekel*, when he saw the Vision, but they not, but greatly quaked? And what stopped Ears of *Paul's* Companions in Wickedness, going the Devil's Errand to *Damascus*, that saw the Light and made them fall to the Ground, but heard the Words of the Voice that spake to him? And what stopt the Ears and Eyes of the Captain of Castle of *Edinburgh*, who was alarm'd three Times at Night, while the Centinels were with him, when they were sent off, he both saw and heard different beating of Drums, both *English* and *Scots*, in that strange Apparition in the Year 1650, before the *English* came to it?

A 5th Reflection was sent to me in a malicious, slanderous, fool Letter, stipt with gross Lies, dated June 24 1726, from a Minister of this Church, who hath got himself settled in a Parish, by sub Policy and cunning Craftiness; mentioning Covenants, *Pentland-hills* and *Borthwell-bridge*, which are now idle Tales to the most Part, so de-

the Hearts of the Simple ; wherein, I am sure, he
as either intoxicate or mad with Wrath against
e, or what I have published.

1st. He says, " That it is a base Practice in me
and the Devil's Office, who is the Accuser of the
Brethren, for me to give such a Relation of Min-
isters."

Ansⁿ. It is the Deyil's Office, first to tempt to
n, and then accuse for it; how he or any other can
fruct, that ever I tempt either by Advice or Ex-
ample to any, of the many great and long Defecti-
s, these 78 Years in *Scotland* of all Ranks, where-
the Hand of the greater Part of Ministers hath
in chief, first and last ; and their's attended with
gravations beyond all others. But oh, and alas !
the Blindnes of the most Part of these called
atchmen, that have neither Sight of the many and
at Causes of Wrath, nor Sense of the Effects and
sidences of the Lord's hot Anger appearing against
all this Day, under which the Nations is waiting,
the Church is sinking, and few laying it to
art, or enquiring what meaneth the Heat of this
Anger.

2d. My Calumniator Minister, in that Serpentine
ter, says, " That he had seen a pitiful Pamphlet
igned by me, which, among other Things, is
amous for a Draught of Mr. Peden's Notes upon
the Covenant of Redemption ; bearing, that it
as made betwixt God the Father, and God-
an the Son, which is Modern Divinity."

3d. This is no new Sentiment or Expression,
he is both God and Man, in two distinct Na-
and one Person for ever ; are the express Words
ut Standards, and of our greatest and soundest
ices ; but this has a rank Smell of damnable

Arrianism, denying that God the Son is Self-existent and Self-independent, that once overspread the World, and now is entering and spreading in the covenanted Lands of *Britain* and *Ireland*, especially *Scotland*, where it was never heard of before. There are several other Things in that Letter, that I take Notice of, and lay in Broad-band afterwards, being so much Noise about it, by his vaunting it; which will tend to his Shame, if he were above it.

The sixth and worst Reflection, is, Professor *Hutton* charged it publickly before the Commission of Assembly with Blasphemy, and none made him Answer; knowing his Design was, to divert them from insisting against Mr. *Dunlop's* published Confession of Faith. Upon what Sentence or Expression he finds Blasphemy, I know not, if it be upon that Mistake in the Press and 1st Edition, adding Letter X in that Word Eternal, in his Note upon the Covenant of Redemption, which makes it run a very bad Sense: Other Jurant Ministers say It was Prejudice, for all might see, that it was rather the Design of the Author or Publisher. It is a Swatch, how they ly at the Catch, and say at every Thing, that tends to their own Hurt others, and will make a Man or Men Offenders only for a Word, but a Letter.

The 7th and last Reflection that I take Notice at the Time, I am charged with Inconsistency in my self, that after I have spoken and written much against the Snare and Sin of these hearty, lying, swearing Ministers, that yet I hear some of them at publick Occasions!

Answ. When I took a Look with a dim Eye, at the Height, Depth, Breadth, and Length of the

ion of these Ministers, heartily and willingly bearing that Bundle of intricate, implicate, numerous and unnecessary Oaths, with their sad and Effects and Consequences, whereby the two chief Points of the sworn to and sealed Testimony, are heartily and willingly renounced and deserted, being los'd by the usurped and abjur'd Authority of the said spiritual and temporal upon the Ministers of Church, and that as they are Ministers under same Penalty with Civil Officers of State and Military; Prelacy and Erastianism being the Two chief Things against which there have been so much Contenting, Contending, and Resistings, unto the end of so many, these 158 Years; I resolved, that never there should be a wonderful Change of Dissensions, or Change upon them or me, ere ever I should designedly go to hear any of them; but, at the same Time, I concluded, having given my black Mite of Testimony, That if any of them were where I did not expect nor desired them, and my Consent had been sought, would have been from giving it; at the same Time, also, I considered, that many worthy Christians, who far e'er way outstrip me, that however griev'd they were at these backsliding Steps, yet they would not give them sufficient Grounds of withdrawing; and my serious, gracious Souls, out of the Simplicity of their Hearts should cleave to them, these Things being no Thought of Heart to them, I would rather be denied to my Profit and Comfort, than direct or stumbling to any of these; and I think all should more sparing of scourging me so sore with Tongues and Pens, when I willingly allow every man to follow their own Light, and stay or go, at such solemn Occasions, as they have Freedom, and

be fully perswaded in their own Minds ; and that there should be a mutual Forbearance one of another, in these our melancholly none-such Circumstances : Doubting nothing but some of thete have do, and may, get Good of these Jurant Ministers (when I cannot) that preach Christ, and him crucified, and Salvation alone in his Name ; as all will do, who have got a hearty Smack of the Sweetnes of the Gospel themselves, and Gospel-Graces in Exercise : But as for thete climbing Fleecers, whom God never sent, nor his People called ; and these legal Ministers, who seldom make Mention of the Blessed Name of Jesus, even in their Prayers and Sermons, through whose Blood alone we have Redemption and Forgivenes of all our Sins ; and whe they do, to help the Discourse, they speak it with such a Breath as takes away the Savour of it, and evidenceth that it is wersh in their Mouths ; and mix our vile Works with his perfect, and pato his unspotted Righteousnes, with the filth Rags of ours, which quite mars the Beauty, Excellency, and Usefulness of his admirable, and adable Doing and Dying ; and whoever are led these ruining Paths with such Leaders, will certainly be destroyed. *Andrew Harley*, in that malicio flanderous, wicked Pamphlet, stufft with gross Lies that he has signed and published against me, Name of the rest of that Enthusiastick, Quaken Party ; amongst other gross Lies, says, "That I sat a Table when a swearing Minister was serving and other People went off, and gave their Testimony against them." This is not Matter of Fact, I never then had the Occasion or Tentation ; or if had been so, that I had been in a Mistake, I o

would not have risen, but betaken my self to another Way of thinking at such a Nick of Time. I wish from my very Heart, that these few Ministers whom the Lord hath kept in this Hour of Temptation that is come upon us to try us, which have made unexpected Discoveries of the most Part; whether Freedom they have for themselves to invite these Jurants, with such foul Hands, to their Assistance at Sacraments, to keep their justly sinking, sinking Credit, that yet they would have Respect the Stumbling, Offence, and Grieving of so many gracious Souls throughout the Land, who labour under manifold Discouragements, and the Ills and Wrongs about their Ministers the greatest; when they came from afar to these publick Occasions, to be in such Straits, as not to know what to do, whether to stay or go; and these most of the Jurants that invite them; it is not Love to them, but to what they deliver from the Word of the Lord, but to whiten their black Spots, and gather the People to them, whom they have given no just Ground to forsake or withdraw from them, as many have, and all should do: It was otherwise with our old godly, zealous Ministers, who were very tender of discouraging or grieving godly Christians, that came to their publick Occasions, as is to be found in the 4th Passage of Mr. Semple's life; and the singular Mr. John Livingston, at that last Saeraiment that he administered in Ancrum, served Twelve or Fourteen Tables all with one Breath, on this very Accouur.

However a prophane Age may mock, and divided Parties may disdain all my published Relations, Impressions and Expressions, being all Matter of Fact;

Fact, and the carnal *Gallio's* do count them old
 Stories and idle Tales ; yet I know they have been
 and will be useful in informing, confirming and
 edifying, to many gracious, zealous, and serious
 Souls through the World, that have not heard, seen,
 nor been Witness to what I have been these Forty
 eight Years past; and may be exciting and up-thir-
 ring to these two loudly called for Duties this Day,
 at the Hands of all the Lord's Israel. 1. Mourning,
 sighing, and crying for *Scotland's* Abominations of
 all Kinds, past and present, these 78 Years ; for
 these and these only have Ground to expect the Be-
 nefit of the Lord's Sanctuary, now when his Moth-
 Judgments, spiritual and temporal, are going through
 the Breadth and Length of the Land. 2. For fre-
 quent and fervent Prayer, That the Lord, in his rich
 Mercy, free Grace, and pure Love, would hasten
 over this Winter, wherein he is scattering his hoar
 Frost, and casting forth his Morsels of Ice ; Who
 can live in its Cold ? And for his Glory's Sake, the
 Elect's Sake, would send a Spring-tide, Spreading
 Day of the Light, Purity, and Power of the Gos-
 pel, to the *Jews* and *Gentiles*, who are sitting in
 Darkness and have no Light ; that they may be
 brought to trust in the Name of the Lord ; and
 discovering Day of the damnable Delusions of *Mu-
 hamet*, Errors of *Antichrist*, *Arrians*, *Arminians*,
Socinians, *Quakers*, and grotis Errors abounding a-
 mong the divided Sectaries through the World
 that the Blind may no more lead the Blind in suc-
 a Thronging to the fearful Pit ; and that he would
 send a Thaw-Wind to the decayed Face of Christi-
 anity through all the Churches called by his Name
 and that he would put a Stop and Stay to that Ben-

sil of Backsliding, that hath been in *Scotland* these Seventy eight Years, and rebuke a Spirit of Error, Delusion, Division and Confusion, that hath been raging even amongst his own People these Forty nine Years, and cause these unclean Spirits to pass out of the Land; and pour down a convincing, converting, reforming, covenanting Spirit again upon *Britain* and *Ireland*, that the serious Exercise and solid Practice of Christianity, may yet again come in Request; and that the Lord would raise and keep up a Succession of faithful Witnesses, whom he will fit, spirit, and direct to right Methods and Measures, in their earnest Contendings for Substance and Circumstances of the sworn to and sealed Testimony of this Church, against Popery, Prelacy, Erastianism, Sectarianism, Schism, Error, Tyranny, and Defection, and whatever is contrair to sound Doctrine and the Power of Godliness, transmitted and handed down to us, by the vast Expence of Wrestlings, Prayers, Tears, innocent precious dear Blood, Blood of so many, for which they counted nothing too dear.

Christ's Reigning, and his Church's Flourishing, is the only desireable Thing in Time to be longed for, and prayed for: These Things have been, are, and I hope, shall be, the earnest Desire of my Soul while I am upon the Stage.

PATRICK WALKER.

I must again renew my former Request, to all into whose Hands this may fall, that what further edifying Passages are not come to my Hand, in the Lives and Deaths of these great Worthies, Masters Semple, Welwood, Cameron, and Peden, let them write distinct Accounts to me, and I promise they shall be carefully transmitted;

To be found within Bristol-Port, opposite to the Society-Gate, Edinburgh.

F I N I S.



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